STUDIES IN CHRISTIAN LIVING

AN EVERYDAY CHRISTIAN

JOHN GODFREY HILL

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STUDIES IN CHRISTIAN LIVING

HENRY H. MEYER, Editor

AN EVERYDAY CHRISTIAN

An Elective Course for Young People

By

JOHN GODFREY HILL

Based on an Outline Approved by the Committee on Curriculum of the Board of Education of the Methodist Episcopal Church

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AUTHOR'S FOREWORD

An everyday *Christian!*
An *everyday* Christian!
What makes one an *everyday Christian?*

In giving this little book a fair start one could hardly do better than to quote the youthful resolve of Edgar A. Guest, America's "poet of the plain people," whose books have sold to the number of a million copies.

It is said that the bookkeeper of the Detroit Free Press, eagerly consuming a dish of ice cream at Doty's soda fountain and slyly eying the young clerk behind the counter, shot a direct question at young Guest. "Eddie, son, what do you expect to make of yourself in life?" Without ceasing his toil the youth made answer, with the utmost seriousness, substantially as follows:

"God grant me the strength to do some needed service in the world. I pray every day for wisdom to be brave and true and for the gift of clear vision, so that I may see the deeper purposes and the finer significances of the tasks that are given me to do. I am resolved to be content to keep on in the station where God has put me, to do always a little more than I am paid for, to get early to a job and never leave until the rest are gone. I may never be famous, but I'll not leave any sign of wrong behind me when I pass out."

What a model for an everyday Christian!

There is a shaky difference between what we think about our Christianity and what we do in the actual practicing of it. Our religion, like our Sunday cloak, appears at its best on Sunday, but on Monday in the market place or in the schoolroom it is often a shabby affair.

Can we so dress up our everyday Christianity as to make a better appearance during the workaday week? There is need for a better average in the day-by-day living on the part of all of us.

Christianity starts with Jesus, its Founder. His moral and spiritual achievement is the goal of the Christian's

striving. The Christian must try earnestly to be like him. I must try to measure up in a Christlike manner in all the varied relationships of life. When I ask myself the practical question, What makes me an everyday Christian? I can most simply answer by saying to myself that I must have an ideal to live by, a program to work for, a way to meet my difficulties, spend my resources, wisely learn how to live with others, make and keep friends, establish a Christian home, cultivate the beautiful, do my share of the world's work, learn how to play without shame, and make my religion count. These are some of the more important matters that make me an everyday Christian. These, then, may well form the topics of the discussions to follow.

The effort has been to treat the subject with honest candor, direct simplicity, and practical worth. No doctrinal hair-splitting has been indulged in; only the most directly useful matters bearing on the everyday living of the simple Christian life have been considered.

The thought of what young people of the late high-school and early college years need most in helping them to form and to live the Christlike life has been uppermost.

Every chapter has been tested out in groups of young people, thoroughly discussed, and revised in view of such suggestions as were made by the young people themselves. These discussions revealed a keen and common interest in the topics included herein. Thus in a real sense this material has passed through the laboratory tests where youth did the testing.

It is hoped that this little book may stimulate further questions, some healthy youthful discussions, and inspire a little more of the spirit of Christ in young life, and that it may do so without the unwelcome method of preaching.

I am greatly indebted to many of my young friends in the matter of helpful suggestions as to what interests young folk and as to a helpful and agreeable approach to their growing, ambitious young lives. I am especially indebted to two young helpers, Ruth Parsons and Alma Allen, for corrections, revisions, and additions, and to Harriet Fullen for furnishing the greater part of the material and much help in the writing of chapters four, six, eight, and ten, which deal with youthful difficulties, the

problem of play, the intimacies of friendship, and the appreciation of the beautiful. Hence it should be clear to all that the materials of these chapters came fresh from the yearnings and experiences of plastic youth. And to such other young friends whose attention in this "oversold" and overstimulated age may be caught long enough to ponder these lines intended for them, I trust this book will prove some aid in finding life's trail.

THE AUTHOR.

Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof. (Matt. 7. 24-27.)

And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life? (Mark 8. 34-36.)

CHAPTER I

THE IDEAL I LIVE BY

1. Why do we need an ideal to live by?
2. What is an *ideal?*
3. Why are ideals often thought of as not practical? What do we mean by "practical"?
4. Does it make a difference what we believe? What influence has belief on conduct?
5. If a goal is not attainable, what is the good of having it?
6. Point out different ideals that men whom you know live by. What makes men choose different ideals? Does each believe his ideal to be right and good? How do you decide what ideal to adopt as yours?
7. Do changing conditions require a change of ideal? Is the Christian ideal of life different now than it was one hundred years ago? Wherein is it different?
8. How are ideals made? What great institutions of society pass on the ideals of life? What steps does the individual take in building up his personal ideal?
9. What is the essence of Jesus' ideal of life? Is it workable in the present world? In a growing society must we change Jesus' ideal to make it usable?

In the maze of personal conduct the compass that guides us is some kind of an *ideal.* But an ideal may be high or low, broad or narrow, worthy or unworthy, mostly true or mostly false.

The Need of an Ideal

Welter of modern life.—There is a frightful moral and religious confusion existing in our American life as a whole. Out of that tangle there is no way except by the steep path of the lofty ideals approved by the best minds and greatest leaders among us.

It is most apparent that youth to-day stands in urgent need of a vital and working philosophy of life, able to carry it through the social tangles and industrial temptations confronting it on all sides. American young people need the clear-cut, sensible guidance contained in sound prin-

ciples and sure ideals if they are to meet the tangled demands of our modern feverish life.

The instance of the practical.—Ours is a day of practical interests. To introduce a discussion on ideals is a difficult matter. Do we not hear the modern slogans all about us: "Oh, be practical," "Don't be so visionary," "Now let us get down to brass tacks"? Such admonitions indicate a modern frenzy for everything that can be used in getting tangible results. Philosophy seems so far removed from a life of reality that it doesn't get you anywhere. This is a dangerously practical age. Learn to do something particular and work at that and you will succeed, so runs a certain youthful, impatient slogan of our streets.

Are we really sure that we know what is most practical? Is it not possible that what we deem impractical may turn out to be most practical after all, in the long run?

A high-school girl interrupted her Sunday-school class one morning in the midst of a lesson about the Hebrew patriarchs to ask the following question: "Why do we study those old duffers now? They have been dead so long and the world is so very different that they wouldn't know how to live in it if they did come back. Maybe they wouldn't do any better than we do."

It was an honest question which that girl asked; fair and far-reaching, even though it sounded abrupt and irreverent. Moreover, it is being asked by many of her kind.

We do live in a practical era when nature's resources are dug up and turned into a thousand useful and delightful realities to make life easy, speedy, and luxurious. All of this is most practical and very much to be desired. We welcome it and use it freely. It has enriched the possibilities of living a hundredfold, no doubt of it.

The ideal and the practical.—The practical and the idealistic lie very close to each other and belong together. What could be more practical, more commonplace, more monotonously real than going to the grocery to buy salt crackers? That is what I did just now. I got a slip from the clerk. It called for ten cents. I gave it and a ten-dollar bill to the girl cashier who sits all day in her little cage, just monotonously changing money. "Ten out of ten," she

pleasantly remarked as she stamped "cash" on my ticket. Just then a curious little, irregular coin rolled out of my purse. It was a Jewish "mite," which I had procured at Jerusalem a year before. I told her the story of the coin —how it had been found after being buried in the ground for two thousand years and that it was the same kind of a coin that Jesus watched a poor widow cast into the church collection box one Sabbath day. She eyed it closely and handled it fondly.

"Isn't that interesting?" she said, as to herself. And then with a sudden gleam of radiance added, "I never thought I'd come so close to Jesus as that. He was interested in money too, wasn't he?"

"Yes," I assented, "and in a square deal."

"Why," added the cash girl, "then wouldn't he be interested in watching a modern cash girl in her handling of money?"

"Yes," I said, musingly, "at least in the *spirit* in which she does it."

"You mean," she coyly added, "if she is on the square?"

"Yes, if she is on the square."

After meditating thoughtfully for a few moments she said, as if to herself, "This hole will be easier to work in now." Then, looking up gratefully at me, she passed back the coin and continued, "Thank you for showing it to me, for it has brought Jesus closer to me than I had ever believed he could be. Mister, I may not look it, but I dream of bigger things too."

Yes, *everyone dreams of bigger things.* Dreams and ideals were hidden deep in that cash girl in her little box in the busy, buzzing grocery store. The ideal of being "on the square" meant honest money-changing, courtesy, patience, and efficiency in her little box stall. The *ideal* shapes the dull life of the market place!

Are we in danger, I wonder, of making the practical so fiercely practical that we dull the edge of our finer selves? How much practicality can we endure? Are the blue sky and the blazing stars to be shut out from our vision by skyscrapers built for more and ever more business? Are there not things that count more than bank accounts?

Surely, education needs to be practical and religion to be useful on week days as well as on Sundays, and men and women must be industrious, efficient, and regular. Yes, of course.

But is that all? Are we to be *robots,* just machines, tools for turning out things? What about the *attitude* of workers toward owners of coal mines and the attitude of mine owners toward mine workers? If the attitude is unbrotherly—one of hate, misunderstanding, selfish greed on either side—the results will be wasteful, destructive, and inefficient, obstructive to human welfare. What one group thinks and believes about the other group counts.

Choosing the ideal.—What is to direct the modern insistence on practical results? What is the force that is to control the modern machine? Some motive instigates action in all endeavor, and some near or far, dim or clear purpose directs in every human enterprise. That motive or purpose may be big or little, good or bad, useful or damaging. Still, consciously or unconsciously, we act from motive and work to some purpose.

"Why don't you assign me more practical courses rather than so many abstract courses, so that I can learn how to do something?" said a student to me on registration day.

"I am sorry," I said; "I was under the impression that I was assigning to you very practical studies. It seems to me," I continued, "that it makes a lot of difference in what we are to work at whether we give size to the job as a great human service or merely think of it as means to a livelihood."

The things we work at will sooner or later swell or shrivel to the size of the person who does the work. A bank will become a mere contemptible money-grabbing institution in the hands of a selfish, greedy loan shark; while in the hands of a giant it becomes a vast treasure house of needy nations. As Emerson said long ago, "Every civilization is the lengthened shadow of a man."

It does make a difference what we believe in, how we see the movement we are in, and what we think can be made of it. Ideas matter much more than many single acts we perform because ideas are the subtle forces responsible for the purpose and mode of our actions.

THE IDEAL I LIVE BY

Anything that gets in the way of one's clear seeing and firm grasping of an ideal worth living by is a practical matter and deserves attention. We are long on wants and short on convincing ideals. We must dig around in our modern soil to find the sound principles that underlie all of life.

Focusing on a goal.—There is a need in the lives of all of us for something on which we may fasten our eyes as the far objective toward which the whole of life moves and for which we strive as our final goal. This goal constitutes our final aim. It must be for us practical, the Highest Good, better than all other goods of life.

No one deliberately wants to fail in life. Everyone wants to succeed. All aim at what is believed to be good. We mean to incorporate in our scheme of living the good things of life and to avoid the bad things of life. In the most common experiences of life there are things—food, clothing, shelter—which are either useful or harmful to us. There are certain acts which come to be looked upon as bad and other acts which are rated as good. "This is a good neighborhood to live in," we say, or, "That is a poor house to live in," we complain. These remarks express certain reactions of satisfaction or dissatisfaction which these objects stimulate in us. We are pleased or not pleased with the goods of life.

But such satisfaction may be only as momentary as the eating of an apple, or as lasting as the devouring of a good book whose ideas grip us and control us through the years. Obviously, then, our focus must fall upon a goal that, if attained, we have reason to think will afford us *lasting satisfaction.* This means, of course, that human activity has to be measured in the light of final outcomes rather than in immediate pleasure. A child *likes* play better than study; but play is short-lived, and a trained mind furnished with useful knowledge is an asset and hence a permanent good. What gives lasting satisfaction we come to value most dearly and seek most ardently when we fully realize its value.

There are many lasting values, but human experience must determine the differing degrees of worth. Love is better than courtesy, honesty better than good manners,

and service better than charity. Our goal is not very worthy unless its perspective includes the common good, the good that is good for all.

Hence, my goal is richness and fullness of personality in order that my usefulness may be such as best to further the common good. An old saying runs thus:

> **"Hitch your wagon to a star,**
> **Take your seat, and there you are."**

Different Ideals From Which to Choose

A variety of standards.—He who is sincere and thoughtful about the business of living desires to be guided by an ideal standard of character. When we speak of a man of high ideals we mean one who measures his conduct by a standard of character. But standards of conduct differ widely from each other. There are, in the main, three ideals to choose from—the profit ideal, the pleasure ideal, and the service ideal.

The profit ideal.—Very few persons live under one ideal exclusively, but almost everyone adopts the standard which fits his primary aim in life. If that aim be the gaining of wealth, the piling up of money, he will very likely adopt the commercial standard of the market place, where the shrewdest survive.

We live in an "acquisitive" society in which, for the most part, material wealth is emphasized and property is made much of, until all else looks small. The emphasis on skyscrapers, the bigness of our cities, the amount of our bank clearings, the size of our States, the increase in our population, are matters that stamp the growing consciousness with an undue importance of temporal goods. Not that these things are unimportant—they are important, but not *all* important; possibly not of chief importance in life.

It is not therefore to be wondered at that many a young person will come to believe that to get rich and control much property and material goods constitutes a goal most worthy of striving for.

When I was eighteen I roomed with a young fellow at a teachers' college who kept insisting that he was getting his college training in order to aid him in the pursuit of wealth. "I have set as my life purpose the task of making

a million dollars," he stoutly and frequently affirmed to the rest of us. That was his aim, that was his passion, that was the drive behind his actions. He never lost sight of it. After forty years of strenuous effort he is still of the same purpose. He works as hard now as he ever did to attain his goal. I have never discovered what he wants with the million or what he intends to do with it, should he get it. But he does have an incurable million-dollar crave. The money ideal has warped and colored his whole life and affected his entire career. Not that he is dishonest; worse than that—he is money mad.

The pleasure ideal.—There are those who are captured, soul and body, by the pleasure ideal. To be amused, to be in a state of excitement, to find some new thrill, to be entertained, is nothing short of a modern disease. Men and women are fairly hypnotized by the appeal of the billboards. Of course, there is a place, a very legitimate place, for fun, and there is room and need for recreation; but to make pleasure the major interest in life, so that one expects to live for nothing else than to be amused by others, is quite another thing.

There are those who deliberately adopt the pleasure ideal. They plan to be amused and are always looking for fresh entertainment. They spend their major time at watching sports. They dance and drink and "neck" through the night and sleep through the day in order that they may be able to repeat the round of pleasure again the next night.

They are what the Greeks called "hedonists"—pleasure with them is the end of life. Comfort is to be preferred to character, pleasure to personality. Pleasure is their working philosophy. Nothing else is rated as highly. That is the goal worth striving for. To be happy is the supreme good.

A high-school girl tried to "touch" a college friend for two dollars.

"What do you want two dollars for?" she was asked.

"To step out to-night with the bunch. I am broke. Dad won't give me any more money. He thinks I go out too much. You've got to have fun while you are young, you know; that's what we live for," and after a pause she con-

tinued as to herself, "What's two dollars anyway? I'll get two bucks some way. I am going to have some fun out of life, you bet."

She has adopted the pleasure ideal and lives by it. She is pleasure mad, amusement wild.

All of this, of course, is very different from occasional and recreational participation in sports by busy people who need the change and rest from work and study.

The service ideal.—Life is not a prolonged picnic, neither is it a mad workshop where men strive feverishly to get what's in the other man's pockets. Life is an opportunity to help. There are many things to be done. There are burdens of the weak to be borne by the strong. There are plans for human betterment to be furthered. Life to-day is full of opportunities to help build the better society which our Utopian dreams project.

The money ideal and the pleasure ideal, as outlined above, are both selfish. The service ideal is different. They who follow its gleam choose to help others. To serve is their philosophy. If they make money, it is to use it in furthering the common good. If they indulge in pleasures, it is to recreate themselves for better service. If they get an education, it is to equip themselves the better to carry on the good they see to be done.

Service is not to be thought of as a present price to be paid for a future reward. It is not a form of sacrifice rendered in order to earn merit, but that which we do freely for others, without thought of reward, because we want to help them and add to their happiness and usefulness.

There are really only two kinds of life occupation—ministry and robbery. We are either ministers or exploiters, whatever we work at.

How Ideals Are Made

An ideal is a vivid image of something we feel *should be* and that we hope to achieve. When we make it personal and imagine ourselves like that image—as did Hawthorne's character, Ernest, who looked daily at the Great Stone Face on the mountain—we purpose to become like our ideal. We are on the way to a new personality; we are fashioning ourselves on a scheme of character.

The stuff of experience.—A life ideal is not picked off of magic trees like the golden apples described in storybooks. Our ideal is not given us like a Christmas gift. It is earned and paid for, as are all things of value in this world. It is made out of the stuff of experience day by day as we plunge into the stream of human existence. We can no more learn to live by looking at a chart than we can learn to swim by looking at the picture of a bathing beach.

The ladder we ascend from barren infancy to the heights of well-ordered experience is made up of many rounds which we must learn to climb.

We all started life on the lowest round of instinctive *wants*. "I want that butterfly," and I chased after it. As a child it seemed right to me that I should have what I wanted. Then came the revelation that some things I wanted I could not have. "Why can't I have it?" I peevishly whined. Mother frowned and voiced the world's stern authority by saying, "Because you can't. You must let that alone—do you hear?"

The second lesson of experience has been learned: I can only have what I am permitted to have. There are "Thou shalt nots" in the world. "Don't climb up on the sofa." "Don't carry in mud onto the carpet." Later the Ten Commandments stared me in the face with, "Thou shalt not lie to, steal from, kill, slander, or pollute others." What I am permitted to do is right; what is prohibited is wrong. I am on the second round of the ladder of character. Experience is my guide.

The third step I take on the ladder of life takes me on to the level of the customary. "Do as others do," I am told. That is, do as you see the *best* people are doing. Johnny Jones next door is a nice, mannerly, well-bred boy; watch him. He wipes the mud from his shoes. He washes his face clean. He says, "Thank you," "Yes, ma'am," and "No, sir." He doffs his cap to ladies. What the well-bred do is right. It is customary to convey food from the plate to your mouth with the fork and not with the knife. I *must* follow custom. Custom is right. Custom is law; I obey.

The fourth round is in sight. "You must not eat so much candy between meals. It is not good for you."

"You must not read trashy, immoral books. They corrupt your morals." I learned that there are some things that affect me unfavorably. Some things I eat and some ways that I eat them make me sick and tend to ruin my health. Other things I eat and other ways of eating make for health and happiness. What harms me is wrong. What helps me is right. Here, I learn, are positive values that have a bearing upon life. Experience of the race says so and I must obey, if I want to be well and strong.

Yet another step I climb on the ladder of life when I see that my conduct has universal meaning. What is bad or good for *me* is also bad or good for those about me. I learn that we are all in the grip of a vast moral order. We are all living under eternal laws that cannot be set aside. Those laws by which the world is run make no exceptions, take no vacations, apply to all without favor.

I am on top of a tall building. "Be careful there," shouts a workman, "don't step on the end of that plank or you'll fall and smash on the sidewalk below." He is trying to tell me that the law of gravitation will not make an exception in my case. "Tell the truth, John. I'd rather know the worst than to learn that you are a liar," pleads the mother.

Truth is a universal good. We could not live in a society where all were liars and no one told the truth. Truth is a universal value of life. Truth, honesty, kindness, courage, and the other moral virtues are values of life which are ends that are good for all.

Right and wrong, good and bad, truth and error are qualities of character, attitudes of mind which must have eternal meaning. Ours and others' experiences in living have proved them so. They are echoes of God's voice in the universe and embedded in the structure of human society by the hand of God himself. That is why the Ten Commandments, found in the Bible, cannot be set aside.

The use of experience.—The use we make of experience in the day's living is the crucial test of its worth. By experience we learn how to live better. When the child sees the bright flame and sticks its hand into it, there is pain. At another time when he is tempted to repeat the experiment the former painful experience stops him and seems

to command: "Don't you do it. It burns." Now the child inhibits the action. Thus we profit by bad experiences, providing we have learned the lesson well. If not, experience gives us another painful result, until we do learn better or perish in our stupidity.

Experience, then, is the *result* of the *contact* we make with the world of things and with the individuals about us.

But no one person can test out for himself all of life's range of possible experiences to find out whether they be good or bad. Hence the accumulated experience of our elders and of the race is handed down to us in parental teaching, in wise sayings, in a ready-made standard of conduct.

Selective experience.—The home, the church, the school try to *select* for the child and youth that which their common experience deems most worth passing on to the growing, learning generations. Hence, these are in a true sense "experience-giving" institutions. If these fail to give the child and the youth more vital experiences than they can get elsewhere, they will find their own experiences in places where lasting value may not be considered.

We may fairly expect, therefore, that courses of study, information imparted, activities provided by "the mother teacher," the public-school teacher, and the religious teacher are all carefully made up from those selected experiences of mankind which these lovers of childhood and youth believe to be of the highest value and most lasting benefit to the young. It often happens, however, that these well-meaning teachers of the race, knowing the material to be taught much better than they understand the child who is to receive it, use stupid and irritating methods which the young resent. However, to-day, the progressive, wide-awake teacher knows the child and the better methods of instruction. He connects race experience with the life experience of the child. Thus, selected and graded experience is made personal and actual in child life.

The Ideal I Live By

All of the previous discussion will go for naught unless each of us personally faces himself with the downright

serious question, "What is the ideal by which *I* live?" Will I be really honest with myself in choosing an ideal which will demand of me my utmost, an ideal that is not easily measured up to?

The ideal I propose.—What, then, is the ideal I propose to live by? Shall it be the pleasure ideal or the money ideal, the selfish way of living? Am I man enough, or woman enough, to take the best as my own? I am being brought up in the church, but do I know what the ideal of Jesus is like, what he demands of life? Am I sure that, whatever I find it to be, I will adopt it and try to live it in the mad fury of life?

The ideal I practice.—Ask yourself, my young friend, if you are willing to face the world with Jesus' plan of living? Are you prepared to take the consequences of downright honesty, of speaking the full measure of truth, of living according to the standard of upright conduct which is expected of you.

Are we not in a terrible danger of facing life with a high ideal at first and then as life grows hard and tempting of gradually leveling down to the conventional life of the many; of explaining away stiff demands, and of toning down the lofty parts of Jesus' claims? Shall we only talk nicely about our ideal on Sunday and live a compromising life on Monday? It is easy to hang up our Sunday ideal with our Sunday clothes and to put on an everyday, conventional, compromised ideal as we put on our gray working suit.

Is my real ideal the one I would have folks believe that I am living, or does an imitation rule my life? Do I secretly content myself with only a miserable mask that I hide behind?

The ideal that was Jesus.—When we look at Jesus there is no disappointment in him. We may think sometimes that some factors in his ideal are not practical, or we may not understand their full meaning, but we never can point at Jesus and say, "You did not live up to your ideal." He never fails us at that point. What he dreamed he realized. There is no ugly gap between his theory and his practice.

Putting his ideal of life briefly it is this: *Live as you believe God would want you to live. Determine to live up*

to the best you know, every day, at any cost to yourself. Seek to know what is the best and do it. Hold an attitude of good will toward everyone, practice the sympathetic spirit, forgive others as you would have them forgive you, be neighborly to all men and brotherly to all racial types, for God is our common Father and all mankind are his children. Learn to trust God, and he will keep you. Spend your life in loving, sacrificing service. That, in brief, is the ideal of Jesus. Is it yours?

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But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away. For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth. And even as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith. But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came to be. (2 Tim. 3. 1-9.)

But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work. (2 Tim. 3. 14-17.)

Doth not wisdom cry,
And understanding put forth her voice?
On the top of high places by the way,
Where the paths meet, she standeth;
Beside the gates, at the entry of the city,
At the coming in at the doors, she crieth aloud:
Unto you, O men, I call;
And my voice is to the sons of men.
O ye simple, understand prudence;
And, ye fools, be of an understanding heart.
Hear, for I will speak excellent things;
And the opening of my lips shall be right things.
For my mouth shall utter truth;
And wickedness is an abomination to my lips.
All the words of my mouth are in righteousness;
There is nothing crooked or perverse in them.
They are all plain to him that understandeth,
And right to them that find knowledge.
Receive my instruction, and not silver;
And knowledge rather than choice gold.
For wisdom is better than rubies;
And all the things that may be desired are not to be compared unto it. (Prov. 8. 1-11.)

CHAPTER II

MY MIND AND MY RELIGION

1. What does reason have to do with our religion?
2. What are some general attitudes of mind that are of importance to religion?
3. What are some of the ways in which the Christian view of the world differs from non-Christian? Wherein is the Christian view superior?
4. What two principal types of explanation are given as to God's relation to creation and ongoing of the world?
5. What are some of the truths that people find of most value for life?
6. In what sense are these truths peculiarly Christian?

Donald Hankey struck off a rather happy phrase when he said, "True religion is betting one's life that there is a God."[1] But one usually does not wager one's life on anything without good reasons for doing so. One's religious experiences, although they begin with an inner craving for help from beyond the senses, are likely to continue only by the aid of intelligence. There is a reasonable side to religion as well as an instinctive push from within. It is this reasonable aspect of religion which we now discuss.

We are seldom, if ever, religious just because there are good reasons why we should be religious, any more than we live because there are good reasons for living. We live because an inner urge moves us to live. We have the urge to live, with or without reasons. In the same way we are religious by virtue of an inner urge which drives us out beyond our five senses in search of the Great Friend in whom we come to believe and whose help we crave in coping with our tangled life. Then afterward, long afterward, we fix up reasons to support our religious behavior.

Such reasons, however, serve an important function in

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[1] Hankey, *A Student in Arms*, p. 190.

our religious experience to steady and assure us in our behavior. They confirm our practices, tend to control our efforts, and regulate our instincts.

Some General Mental Principles in Christian Living

There are certain factors of one's mental disposition which, if they undergird one's religion, tend to improve its quality and expression. And these factors are inherently Christian. A reasonable religion must work through a healthy mind. One's general mental attitude figures heavily in determining one's faith.

Open-mindedness.—A first quality of a healthy mental disposition of religious importance is open-mindedness. This is an attitude of mind which has the patience to suspend judgment on different points of view long enough to weigh the evidences and to make an impartial decision, even when decision involves reversing established habits and cherished sentiments. Open-mindedness has the patience to look at things from the other man's point of view long enough to allow a fair and honest comparison. Open-mindedness is therefore a tolerant trait of mind growing out of the conviction that there may be important facts and truths on the other side of an issue which should be given their proper weight.

Not a few very sincere Christians move in a closed mental circuit swarming with catch phrases often devoid of rational meaning, but charged with explosive prejudices. Such phrases as "original sin," "filled with the Spirit," "washed in the blood," "He paid it all," "born again," "wholly sanctified," "God's Holy Word," and many other expressions, freely used by many fervent people, may mean much or little, or something quite distorted, according to the sectarian bias of the user. They often express sheer, blind dogma or unreasoning loyalty to a brand of previous doctrinaire training. In such cases the mind is closed and sealed against any appeal to reasonableness.

The lack of open-mindedness makes for nervousness, dogmatism, and mental stagnation, sometimes even religious fanaticism. The degree of difference between the open and the closed mind is not one of mental capacity but one of

mental disposition. Since the history of religion is full of narrow bigotry, offensive pride, and shameful intolerance, we in our religious adventures should strive for tolerance toward rival sects and differing religions, allowing that each is as sincere as we, and possibly as right in many respects as we are. This we should be able to do without thinking less of our own sect or faith. All the good eggs are never in one basket nor all the bad ones in the other fellow's basket.

Fair-mindedness.—Another important general mental attitude which every good Christian should possess is that of fair-mindedness. Sometimes the broad-minded are not fair-minded, although usually they are. It is very easy to be partisan when one's personal interests are involved. The test often comes to young people in a game to favor their own side, even when they know quite well that right belongs on the opposing side. When "our team" makes a "dirty play" it is never dirty, but it is terribly so if done by the rival team. How tempting it is to shade in a financial transaction in favor of oneself! How eager we are in an automobile crash to fasten the blame on the other driver! It is very, very difficult to be always fair-minded.

In matters of morals and religion it is most difficult to practice tolerance and fair-mindedness, because in these matters we feel deeply, as we should, and require much of each other, as is right.

A man who lacks control of his temper and has to be patiently borne with is often very impatient and severe with a brother who periodically gets drunk. A woman with a sharp tongue very often is bitingly severe with another woman who errs in her virtuousness.

Or, again, where two earnest Christians of widely different sects clash over some doctrinal point of theology, one, or both, will take any unfair advantage, misquote Scripture, argue in a circle, misinterpret the Bible, and distort facts, merely to gain the point and score for his side. Religious zeal for one's sect, though often very commendable, is very apt to outrun mental fairness toward one's opponent. Zeal must be tempered with reason and fairness. Blind partisanship is always dangerous and often vicious. Zeal without knowledge is fanaticism. "By

their fruits ye shall know them," said the Great Teacher.

Respect for facts.—A thoroughgoing respect for facts is another most valuable mental trait. We should be willing to interpret life in the light of the facts, no matter what the previous theory may be or however damaging it may seem to any group, person, or belief. This reverence for facts must obtain in religious circles. Mistakes and failures in the religious field should be faced and acknowledged as readily as in the scientific. Failure-experiments in morals should receive as serious study and diligent analysis as failure-experiments in the laboratory. Wherever failure shows up, there self-examination is needed. There is a growing tendency of mind to-day to look at the facts and find out the status of any field of human interest. The botanist counts the petals, observes the shape of the leaves, finds out how the plant grows, and the kind of soil and climatic conditions favoring its life. In the same factual attitude of mind we must look at religious facts and find out if ancient or modern claims about the Bible, the church or human nature, be true. We must not expect any theory, doctrine or dogma to stand unchallenged when biblical and religious facts actually contradict it. We must never try to bend the facts to support the theory, but always seek the explanation that is best borne out by the sober facts. This is an important attitude of mind. A glib skeptic said to me not long since that the Bible was the most immoral book in the world. I at once checked up on him and learned that he had scarcely read a chapter in the great book, that when challenged he could not point out a single instance to support his wild assertion.

On the other hand, zealous friends of the Bible make equally wild claims about it until the uninformed are led to believe that the Bible should be regarded as a complete treatise on history, philosophy, science, and literature for all time. If one diligently studies the Bible, he finds that it makes no such claim for itself. It only claims to be a divinely inspired guide to those who yearn to know and follow God, and to be a signpost pointing to the Saviour Friend of mankind. In moral and religious wisdom it has no peer. But claims for the Bible which facts do not bear

out, when carefully considered, do not gain anything. Let us have a sacred regard for facts as we find them. God is a great lover of truth; we honor him when we honor truth.

A love of truth.—An attitude of love of truth is most vital as a mental disposition. One can surely not be much of a Christian without a deep regard for the truth. One may not always be in possession of the full truth about life, but one should have a high regard for it, a never-ceasing desire to find it, and a determination to live according to whatever truth one believes in. Obedience to the truth, or what one thinks is the truth, is one of the finest of virtues. Few things matter so much as loyalty or devotion to what one supremely believes to be good.

Open-mindedness, fair-mindedness, a wholesome regard for facts, and a full devotion to truth are attitudes of mind which equip the individual in a general way with life principles that make for Christian personality. Lives in which these mental attitudes are working are apt to be lives of noble character, happiness, and success.

Christian living an intelligent enterprise.—There is a great deal of inspirational worth and emotional glow in a young, healthy, normal Christian life. But mere emotional concepts about one's religion will not carry across through the drudgy days of strainful living.

There must be intelligent *training* in the Christian way of living one's life in the midst of trying and complicated conditions such as modern life imposes on everyone. Such training calls for intelligent planning, thoughtful enterprise in citizenship, and preparation for membership in the kingdom of God. Religion, like rowing, can be taught. Moral habits, like good penmanship, are acquired by diligent practice with a model copy. Constant, directed, selected practice along any definite line that we call Christian will secure and insure the formation of those habits we call Christian. Friendly attitudes, Christlike devotions, brotherly treatment of other races, are matters of Christian education.

As a football player must undergo definite, specialized training to become a winner in the game, so must the Christian undergo right training for good living in order to live acceptably the higher life called Christian. We

must become wise enough to set up Christian training schools in which high ideals and correct habits are inculcated, in which skill in proper conduct is learned, and a proper understanding of the Christian way of life is imparted.

Useful Christians are made by careful, intelligent training. Conditions that surround young life can, to some extent at least, be controlled during the years of learning. This guidance of experience is afforded in the life of play, the life of work, the life of study, and the life of companionship, as well as in the facing of daily problems in the ordinary round of existence. A scheme of purposeful activities in which Jesus' way of acting is tried out by the young in their own natural circle of life can insure right results.

The Reasonableness of Christian Views of Life

There are working views of Christian living which seem very sane and reasonable. While there is not unanimity on some matters of importance, in a general way there is a broad, common accord on such matters as a working view of the world, God, man, and future life, the more important truths of life and conduct, and desirability of friendly relations with the unseen side of life.

A working view of the world.—The Christian religion tries to give its devotees a practical, working view of the world. Every person requires a practical, working view of the world to hold him steady. In pure philosophy such a view becomes a highly speculative and labored effort that only intellectual "highbrows" can follow. But the Christian religion sets before its adherents a simple, understandable, working view of the universe in which they live.

Such a view, once grasped and believed in, sets the pace for all moral and spiritual effort. The loftier and finer such a view of ultimate reality chances to be, the greater is the spur to noble endeavor. A cheap or degraded or narrow or wabbly view of the world tends to belittle and degrade human life itself. I am not likely to be better than the view of life which I hold.

The world we are living in must have come into existence in some way, by some power, force, or agent. No in-

telligent person can think that it has always been here just as it now appears, or that it came into being by mere blind chance or some happy accident.

When we think at all about it we must take one of two roads of thought. One of these lines of reasoning says that the world is a huge mechanism made up of tiny bits of weight of facts. Science of to-day is trying to bring home to us the new gospel of reverence for facts. Modern science collects its facts, classifies them, weighs them, and tries to matter, resident forces, natural laws, vast time and space, and that these different things just work together in harmony and blindly pull and push matter about into all those wonderful forms of plants and animals which we see about us.

The other line of thinking holds that there must be an intelligent Agent, an all-wise, all-powerful God, who is in and behind all movements and who caused to be the universe we live in, and whose presence in all matter, force, and law keeps it going.

One of these views of the world leaves out of account a personal Being like God, and we therefore call it atheism; that is, the view that has no God back of things. The other view, which requires a personal God to account for things as they are and for their origin, we call theism: that is, the view that needs God for an explanation of the world and its continuance.

The great living religions for the most part believe in a Supreme Being like God who made, controls, and directs the world we live in. The Hindu has his Vishnu and Siva, the Mohammedan his Allah, the Jew his Jehovah, and the Christian his God the Father. These different names stand for the Supreme Power that each recognizes as the unitary Force working in and through all things.

Reason not only demands God as the best explanation but also calls for a reasonable view of the vast Power that moves in space and time, matter and life. We crave *unity* in our thinking. Experience acquaints us with many and different things as cabbages, cats, windstorms, and persons, but our minds try to unite all into some harmony and oneness. We cannot find a satisfactory unity of the world in just adding up the many things and forces and calling

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them one as we might gather a lot of brickbats, throw them into a heap, and call them a pile. Such an aggregate of brickbats does not constitute a real unity; it is merely a collection.

The Christian religion holds that only in the idea of a personal, all-good, all-wise God do we have real unity; a God over all, God in all, God for all things, thought of as a mighty personal One who has planned and purposed and caused our world to be, who is continually filling it with his presence as I fill my body.

Effect of one's view on one's life.—Such a view tends to dignify man's life, lift his standard of living, inspire his efforts, increase his sense of responsibility, and make both morality and religion real and significant.

On the other hand, any form of atheism tends to shrivel one's life, cut the moral nerve, leave life purposeless, and make of religion a mockery. The end of that road means moral and spiritual bankruptcy. Every heroic appeal is apt to be met with, "What's the use?" The fighting spirit of man needs a belief in a lofty goal to spur him on to heroic effort. If one believes that the universe is blind, dumb, and heartless, nothing seems worth spilling one's blood for, and nothing is worth striving for.

Devout Christians essentially agree that the God of Jesus, a personal Being in the Universe, made all things and governs all processes. Broadly classified, there may be said to be two groups of reasoners about it when it comes to the method of creating the world.

One group thinks of the world as having been created, made by fiat, called into being, completed and finished in six days by a creative act, or series of miraculous acts, of the eternal God.

The other group, equally religious and intent on being loyal to the Bible, believes that God works from the inside, that he is present in power and purpose in every particle of matter and energy, that he has been unfolding the world gradually during millions and millions of years. In fact, this group sees in the process of evolution, as described by science, the plan of God in the creation and development of the world.

One can, of course, be an acceptable Christian, a good

citizen, and a loyal follower of Jesus, believing in either of these methods. The more essential part of the belief is found in the fact that both groups believe in a personal God, all powerful, wise, and good, who is over all and in all, the Source and Center of all that there is. This is the practical, working view of the world shared in common by all Christians. It is stubbornly opposed to all views of atheism, pantheism, or materialism because these views give an impersonal account of the world. Atheism holds that God is nowhere, pantheism that God is everything, and materialism that material reality is the only thing there is.

It is particularly difficult to-day for young people trained in modern science to retain belief in a personal God. Force, so inescapable, so solid and true, appears so self-sufficient that God tends to fade into a shadowy name only mentioned in the Bible. But if we think of God as working *within* nature as we ourselves work within our bodies, making our arms and legs move by our wills, then he becomes the Personal Force at work in nature. His will and purpose, organized into law, become the miracle of science. God, we may suppose, acts and purposes through his body, the world, as we do through our body, the human organism. We know persons only through their manifestations and never directly by their invisible selfhood. This is as true of our nearest human friends as it is of God our Father.

The most valuable truths of life.—Religion takes seriously certain values of life. It believes that the moral and spiritual side of life is of primary importance. It insists that men should put manhood before money; it pleads that persons are of more value than property; it thunders against injustice and wrong of every kind. Religion raises its voice against human greed, social abuses, oppression of the weak by the strong, and says truth and ideals are of more consequence than trade and real estate. Not that religion despises material good, but insists that moral and spiritual values must stand first and material things second. By morality we mean human values, such as honesty, truth, kindness, justice, good will, chastity, helpfulness, which are among the paramount values, standing

far above all material values. By spiritual values we mean reverence, worship, faith, and love.

If anything in the whole range of human existence can be regarded as really valuable, these things just mentioned must surely be of supreme significance.

The Christian religion is particularly insistent in its emphasis on noble manhood, high purpose, clean living, honest and just dealing, fair play, and personal brotherliness. Jesus lived a life of absolute purity, active good will, sacrificial service, and intense devoutness. Nothing more could be desired than what he exemplified. He lived the best possible life that could be lived and faced death for his convictions. He bids his followers in all ages to follow him in this spirit of fine living.

It is not easy, however, to follow Jesus in this way. To grasp and understand the full meaning of Jesus' demands has kept his followers busy for two thousand years. "Love your enemy," "Forgive seventy times seven," "Return good for evil," "Seek first the kingdom of God," "Sell all that thou hast and follow me," "Do unto others as you would have others do unto you," and "Forgive them, for they know not what they do," are utterances that take us amazingly far into the divine way of life. Who can follow? When we ask what such forgiveness involves it seems to mean that nothing, absolutely nothing that men may do to us in all the hideous villainy of human existence should leave us bitter or revengeful toward them. When he says, "Sell all and give to the poor," Jesus seems to mean that no mere paltry material goods should be allowed to stand in the way of manhood and character.

When Jesus said, "Love your enemies," he seemed to say that no matter what straining differences you may have with your neighbor, whether a next-door or a national neighbor across the sea, you must entertain good will toward him and desire to further his essential welfare. That will in time end industrial troubles; that will end war as a method of settling international disputes; it will, in time, when we follow the logic of Jesus' words and learn to act in his spirit, apply to the last and farthest human relationship.

Obviously, we need not only to adopt the spirit of Jesus,

but also to use our minds to work out methods of carrying out that spirit of justice and good will in all human relationships. What is the just thing as to working hours? What constitutes a fair living wage? What should be the Christian standard of living? What is the right thing to be done in a labor dispute, international differences, race relations, and many other problems?

Friendly relations with the spiritual world.—Religion is reasonable in the fact that it tries to bring us into friendly relationship with the superhuman world. We are forever dabbling with spiritual matters. Whether we discuss religious doctrines or go on a still hunt for extranatural factors or try to get a kick out of noisy religious experiences, we are in search of the spiritual world and mean to derive aid therefrom.

Some spend no end of time in heated arguments for or against religion, others revel in spiritualistic seances in attempts to talk with the dead, and still others attend the latest spectacular revival meeting to get "witness of the Spirit," or the "gift of tongues" or to be "miraculously healed" of some disease. All kinds of new sects spring up, each having its followers in abundance, each securing vast collections, winning new converts, erecting huge buildings, and spreading like wildfire to the four winds. Many brands of "New Thought," "Christian Science," "The Four-Square Gospel," "The Church of the Open Door," and scores of other sporadic attempts, besides the customary branches of evangelical Protestantism, flourish in our midst.

These are but so many attempts to find the invisible Reality at the heart of life. Men respond by the thousands to these appeals because men are easily lured by appeals that promise friendly contact with superhuman forces. Men naturally and easily believe in spiritual keepers. We are naturally and normally keyed up to go in search of the Invisible. Religion provides for us places to worship, priests to aid us, sacred books to guide us, prophets to inspire us.

Nevertheless, many live and act as if such spiritual agencies did not exist at all. While the Christian Church has a rich heritage from the past, a treasure house of

saintly documents, a varied history of results, and a useful appeal to those who come into her sanctuaries, there are to be found millions in our midst to whom all forms of stabilized religion are a blank.

Of course they are, and have been, indirectly affected by organized religious activity through religious persons and groups. They may have gone to Sunday school in earlier years, or had a Christian teacher in the public schools, or a chum, or a lover, or an employer, or all of these, who have exerted a winning influence for sundry attitudes and ideas that may be termed Christian. Besides all this, there are the generally diffused Christian sentiments, ideals, and practices which make silent inroads on one's life by virtue of the mere living and mingling together in a civilization, largely Christian. Those who live in our western world and dare to call themselves *pagan* would soon realize their folly were all Christian influences suddenly removed from their sphere of existence. Our Christian religion continues to be a vital force in our present-day world whether our population realizes this fact or not. Eons could not uproot the subtle forces of Christianity imbedded in not only the thought life but the everyday practices of individuals.

Religion believes in a spiritual world beyond our senses which seems as real to us as the material world in which our bodies move. That spiritual world seems full of ideal forces and beings who live and love, aim and aspire, sing and serve, work and worship, grow and expand. Religion has to do with this rich, idealistic, spiritual order and seeks to bring our little, distracted lives into harmony with it. In this extra-natural world we put our trust, to it we direct our prayers, and from it derive our spiritual power to live the larger life.

The Christian religion is particularly clear and definite in its emphasis on a God of love, a Being of friendly interest, a life of bracing fellowship, a lofty ideal of the finest kind of personal attainment in purity, love, and loyalty as measured by the personal life of Jesus Christ.

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From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand (Matt. 4. 17).

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it. (Matt. 13. 44-46.)

Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened. (Matt. 13. 31-33.)

And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plow and looking back, is fit for the kingdom of God. (Luke 9. 57-62.)

CHAPTER III

THE PROGRAM I WORK FOR

1. What is the advantage of having a program of work to follow?
2. What do we mean by building an ideal world?
3. How can we properly subordinate the material aspects of life to the spiritual aspects?
4. Can the material and spiritual aspects of life be made to work together for the common good? Suggest how it can be done.
5. What did Jesus mean by the kingdom of God?
6. What are the chief duties of the individual in the kingdom of God?
7. How are the kingdom conditions to be established in society? How would society be changed and improved?
8. How far has the brotherhood idea of Jesus' kingdom been worked out in modern society?
9. What specific phases of life does the kingdom idea of Jesus provide for?
10. How can I find my proper place in the kingdom plan?

A CHRISTIAN has one central purpose in life. To be sure, like any other person he has many things to do, such as securing an education, maintaining health, carrying on a profession, raising a family, supporting his family, attending to his social and recreational interests, supporting the church, and so on; but there runs through all this diversity of activities one common interest. If he has adopted the service ideal, there is a unifying impulse to all life. All the aims of a Christian are gathered up in one supreme aim.

A WORLD TO BUILD

Put into a single expression, this one central aim of a Christian is that of world building. All Christians are out to build an *ideal* world. Jesus laid down this program for us in his idea of the kingdom of God. What he meant by the kingdom of God was an ideal world of human beings, a society of people in which his spirit rules in all the affairs of their lives.

Now, there are really two aspects to this building of the Christian world, and these are what we may call (1) the material aspect and (2) the spiritual aspect. Not that

these two are entirely separate or even at all separate; they are just two ways of looking at one and the same world.

The material aspect.—The material aspect of world building has to do more particularly with such matters as the building of homes, the maintaining of governments, the directing of industry, the tilling of the soil, and the gathering of the harvests. Inasmuch as we are so made as to have need of food, shelter, protection, comforts, sleep, rest, play, and cures, material things must play an important part in the round of living.

As long as we have a digestive system and crave food we must give diligent attention to the raising and harvesting and marketing of crops that all may be well fed. As long as we have bodies that suffer when exposed to rain and sun and wind we must build shelters and homes. For the same reason we must raise wool and cotton, hemp and flax to be spun into clothes.

These phases of life are material aspects, but inasmuch as there are material needs to which we must minister, a portion of time must necessarily be set aside for the production of useful things.

The spiritual aspect.—Everyone knows, however, that the material is only one aspect of man's needs and interests. There is another aspect of life which has to do with nonmaterial things, such as ideals, sentiments, purposes, and aspirations. This aspect we usually speak of as the spiritual. Though it does not occupy space and does not have bulk as do bricks and mortar, it is no less real and important than the material aspect. In fact, this spiritual aspect is essential in order to obtain the most socialized use of brick and mortar, houses and clothing. It is the right ideal concerning things which makes them serviceable or useful.

Therefore, the chief aspect of the Christian's world building is the spiritual aspect. This can scarcely be thought of as a building process. It is rather a process of growing. It is a developing of character into the worthier and more humanistic expression of man's activity. This, of course, is a subtle inner process of spiritual expansion which reaches out to meet the tangible world. The growing of lofty and noble persons is not only the most important but the most difficult crop to raise; for when

we work with brick and mortar our efforts take the form we give them and stay where we put them, while with human individuals we merely light the torch of others by our own subtle spirits and pass on an ever-burning flame.

Jesus' Kingdom Idea

Is it not our purpose to produce an ideal society of decent and happy folks, joyous and beautiful in their lives together here upon the earth? To this lofty task each one of us as a Christian must devote himself. This is our single aim. We care for the material aspect of our world-building chiefly as a means to this one end. We are interested in business and governments and harvest for the sake of the kingdom.

The individual in the kingdom.—This kingdom idea of Jesus' is one of the greatest forces that has ever possessed the heart of man. It literally takes hold of one's life, when he understands it, and becomes his "all and in all." It had hold of Jesus' life in a tremendous way. It was everything to him. "I must be in my Father's house"; I "must work the works of him that sent me, while it is day"; "My meat is to do the will of him that sent me, and to accomplish his work"—these words expressed the central drive of his life. To him this kingdom is the pearl of great price, the treasure hid in a field. It must be purchased at any cost, even if this means the selling of everything else. There is no greater thing in all the world than this kingdom. "What doth it profit a man, to gain the whole world, and forfeit his life?" Jesus felt that he was in the world on commission from God to give himself to just this task, and only the things that lent themselves to this great end mattered.

Now, Jesus would have us possessed by this kingdom idea just as he was. He prayed, "As thou didst send me into the world, even so sent I them into the world." And he asked us to pray saying, "Thy kingdom come. Thy will be done, as in heaven, so on earth." Also he commissioned us as his followers to go and disciple all nations with this idea. We are called upon to make any sacrifice necessary to gain this kingdom, even to the cutting off of a hand or the plucking out of an eye, if these stand in the

way of our full acceptance of the kingdom idea. We are called upon to put our hand to the plow and not turn back. Here, then, is a spirit of downright loyalty to the new, divine order of living together. It begins with inner, personal loyalty to Jesus.

The social life in the kingdom.—Jesus' idea of the kingdom of God has its historical connection with the idea of a future, ideal national life as preached by Old Testament prophets. Jesus himself, being a Jew and a student of Jewish history, would naturally use the current religious terms of the Jews. But Jesus' kingdom was very different from the kingdom preached by the prophets. Their idea was that of a national, temporal, and material kingdom, but Jesus' idea is that of a spiritual kingdom. His kingdom was not to be made up of states and officials and armies like theirs; it was to be concerned with people's attitudes and the way they behaved in the world. One is not to say of his kingdom, "Lo here, or lo there," for "behold the kingdom is within you." Again, the kingdom of the prophets was nationalistic; it had to do with the Jews only. They were to blossom out as a nation with an ideal ruler into a dominant empire. Jesus' kingdom is to take in all peoples and all nations. It is a world kingdom of spiritual reality. He taught this in his ministry; he was no respecter of persons. He went with his good news to the Samaritans and to the outsiders as well as to the Jews. And when he commissioned his disciples he told them to "Go . . . make disciples of all the nations."

Once more, the kingdom of the prophets was to come in some sort of spectacular manner, with a great disturbance in nature, with the shout of angels, and an army was to go forth to conquer. But with Jesus the kingdom was to come quite differently. He said it would be like a seed planted in the ground that gradually grows and produces its harvest. He compared it to leaven in the meal, the leaven gradually acting on the meal until the whole of it is leavened. So his kingdom was to be a spirit working itself out in the hearts of men and society.

We already see then that this kingdom of Jesus' is both individualistic and social. Each individual must be controlled in his own personal living by the spirit of Jesus,

the spirit of purity, of love, and of service. Yet it is quite impossible to save a single person to the spirit of Jesus unless the world in which that person lives and works is also saved. We cannot save a good apple in a box of spoiled apples. Neither can we plant a perfect fruit tree in a soil and climate that are strange and foreign to it and expect it to grow and produce fruit. Thus we see that the kingdom idea expresses the thought of a social unit. There is a *world* to save as well as a man. It is one thing for individuals here and there to catch in their hearts the spirit of Jesus, and it is quite another thing for the various relationships of these individuals, socially, industrially, and politically, to be saved. All relationships of life must be saved as well as individual men and women.

Family or brotherhood ideas.—Put in a nutshell, we may say, following the thought of Jesus, the kingdom is to be like an ideal world family. God is Father, and all people are his children and brothers and sisters together in the same household. In this family kingdom the spirit of God is to rule. This is our goal as Christians. This is the program to which we are called to give ourselves for all we are worth. We are to engage only in those interests that are conducive to this ideal. As we get our education, care for our health, work at our trade, make money, provide for our family, or do any other thing, we are to be thus engaged with the thought of the kingdom—we are doing this for the total kingdom welfare of the world.

It may take many thousands of years to work out this ideal completely. Jesus said plainly that its development would be a slow process. As we have said, he compared its work to the action of the leaven in the meal, and to the growing of a seed from the time it is planted until the time of the harvest. But even at that, following his commission to "make disciples of all the nations," we believe it shall come some day.

Meaning of This Program

If we take this sort of a program for our lives, then we must accept a number of very significant conclusions to which the program naturally leads.

This program broad as life.—To begin with we must

acknowledge that this sort of a program means an unselfish, world-wide view of life. It means that we do away with cliques and clans, especially as ends in themselves. We can no longer be individualists. Our philosophy cannot be, "Every fellow for himself, and the devil take the hindmost." Our prayer cannot be simply, "Lord, bless me and my wife, my son John and his wife, us four and no more. Amen." As a final end our lives cannot be merely self-centered. They must be kingdom-wide, world-wide. No man or group can live unto himself. We are all dependent the one upon the other, and we all rise or fall together.

Again, with this program our lives must be purposive and progressive. As Matthew Arnold put it in his sonnet, "To a Friend," we are to see life steadily and see it whole. We too often see life only in pieces. And this is what drives the smile and the fun of life away. This pain or this task or this problem, separated from the rest of life, may look like an insurmountable obstacle. It suggests defeat, surrender. But linked up with the rest of life, past, present, future, each single concern of life takes on new interest and richness of meaning. Even pain and sorrow and disappointment sink into insignificance. Life has its true meaning for us only in so far as we are able to see it all at one sweep of the imagination, and this is true not only of the life of an individual, but of the sum total of life in all its history. Now, the idea of the kingdom of God when rightly understood is the thread that runs through all life and binds it together into one harmonious whole. If we understand the thought of the kingdom, we believe that we are getting somewhere. Under the direction of God, "through the ages one increasing purpose runs," and there is

> ". . . one far-off divine event,
> To which the whole creation moves."

This program a challenge to everyone.—Once more, if this kingdom of God is our program for life, then we must be thoroughly democratic in our thought of the various tasks of life. All tasks that must be done to bring about this kingdom are honorable tasks. There is no such thing as graded professions and graded business, or grades

within a profession or a business. To be sure, certain monetary recognition may be given to skill and training, and positions of responsibility and trust will be given according to ability. Yet no stigma can be attached even to the most menial work of life. Whether a merchant or a farmer, a doctor or a shoeblack, a lawyer or a newsboy, a teacher or a ditch digger, a preacher or a coal carrier, a banker or a janitor, a president of a great nation or a street sweeper—one task is as honorable and as legitimate as another; each is necessary as a part of the world's work; each is needed to keep things going for the best interests of all. If some one of my fellows does not black my shoes, carry my paper, dig my ditch, carry my coal, sweep my office, clean my streets, and so on, then I have to, for these things must be done. We are one family kingdom. We must work together, and that not merely to get on, but to perfect our order. And each should do the thing that he can do best, and each should work at his job for the good of all, and each, whatever his job, is entitled to a fair living.

A place for all to work.—Finally, in this kingdom program each individual is called upon to render one-hundred-per-cent service for the total welfare. Each must give, for the total good of the kingdom, all he has and all he can have, all he is and all he can be, and this applies physically, mentally and morally. No ten-talented person has a right to get off with the work of a one-talented person.

It follows from this that society must see to it that each person has the opportunity of training himself for the best he can make of himself, and then this person must accept the responsibility that he is best fitted to assume. One should not be a preacher if he can best serve as a lawyer; one should not be a doctor if he can best serve as a business man, and so on. This point will be dealt with fully in a later chapter.

The thought of this chapter, then, in a very few words, is this: *As Christians we are out to build Jesus' ideal world of human beings; we are working, as well as praying, that his "kingdom come," his "will be done, as in heaven, so on earth."* This is the one great task, the only task of

life, and it demands the biggest and the best we can bring to it.

The Kingdom Ideal and Public Good

The most difficult aspect of the kingdom in the world is that of translating its meaning into public good and making the kingdom ideal operative in social relations and public enterprises. It is relatively simple to produce individual Christians who are decent and upright in private life. It is a vastly different matter to Christianize public institutions and make them function for the common good, free from greed and graft, selfish ambitions, and the spoils of office. But it must be done, if common life is to be made safe, happy, and secure.

Public health.—Public health is of the utmost importance. Disease is as yet one of humanity's gravest problems. Seventy millions of the earth's inhabitants are estimated to be constantly sick, and of these twenty-eight millions are needlessly ill.[1]

It is the duty of Christians not only to keep well personally but also to aid in the fight for public health and for protection against contagious diseases, to support research work by medical experiment, to encourage popular education in hygiene, and in every way to carry on the good work of forming health habits and cleanliness. The physical well-being of all is a primary good, and the Great Physician was himself a healer of ills, physical and mental.

The kingdom ideal has done much to stimulate the health movement. The more distinctly Christian a people are, the more vigorously and intelligently is the health of the public looked after. Both church and state are pushing the matter of stamping out disease, instructing in hygiene, and providing hospitals and free clinics.

Public amusements.—Play in our times has taken on enormous proportions. It is no longer an individual affair. It is a gigantic business enterprise, exploiting youth. It is estimated that 110,000,000 persons in the United States attend movies every week. Motion picture plants in Southern California alone spend $800,000,000 annually in making pictures. The motion picture industry has become

[1] Buel, *International Relations*, p. 274.

one of the five greatest of the country. The sum of $2,000,000 was recently taken as gate receipts at a prize fight. Certain ball players are paid yearly salaries exceeding that of any college or university president. The 'Varsity coach is sometimes paid more than the president. The universities and colleges spend approximately $17,000,000 a year on sports. I am not mentioning these facts to find fault or to condemn sports but to show the prominence and growing importance of public play.

The amusement life of the people has changed from free, individual, private, simple, home-made play to commercialized amusement, manufactured as our hats and shoes, designed, staged, advertised on an enormous scale by great corporations, stimulated by the profit motive.

With more release of work time, more time for play is afforded. To command this additional leisure time capital, talent, and energy are pooled to manufacture amusements to meet the growing demand. Nation-wide advertising on billboards, in newspapers, on street cars, is used to stimulate the public to a keen appetite for pleasure, and ever more pleasure, more exciting and more costly.

In view of the fact that amusement making has become "big business" and that play educates for good or ill, new problems are raised as to how amusements can be made safe and clean.

Here, then, is a major challenge to Christian groups to study scientifically the facts of the situation regarding the people's play life and bring to bear the higher ideals in the field of commercial amusements.

Christian influences have been exerted in a friendly personal way upon the picture business to give us better pictures. Some effort is being made by the better motion picture concerns to improve their own products. In the last analysis the seeing public can and will control the kind of pictures made for it by registering its approval or disapproval in big or little box receipts.

Public utilities.—The kingdom ideal must be realized in every place in public life. The ever-multiplying public utilities, such as railroads, street cars, telephones, telegraph, gas, electricity, coal, oil, and water powers, are now common necessities in human well-being. Natural re-

sources are no longer accessible to the individual except as they are sold to him by gigantic corporations which control them. While such corporate control can effect great economies and improve service, the danger is that it will demand exorbitant profits for its services and require the consumer to pay more than is right and fair for what he must have.

The church as the organized agent of the kingdom of God on earth should do much in instilling in its members, who are often the big captains of industry, the service motive as over against the profit motive in industry. The conservation of natural resources, the reservation of vast forests, the regulation of mining operations, lumber cutting, coal digging, and manufacturing so as to eliminate waste of materials, and the protection of workers are matters of vital concern for millions now living and millions yet unborn.

The kingdom idea of service for the common good, the safeguarding of future generations, and the sharing by all in the fruits and blessings of civilization in some fair, proportionate manner must have the serious attention and expert management of those best qualified to advise and manage in the industrial world. The kingdom of God, the rule of the right and justice, the love of one's fellow man—these are ideals of the Christian religion which must find practical ways of expression in the great marts of trade.

Public charges.—Many men and women under various circumstances are, in our highly geared and complicated civilization, driven to the wall and thus shunted into the ranks of the dependent and criminal groups. These constitute two of our gravest problems.

Obviously, the Christian should be deeply concerned in discovering the factors which contribute most to the making of defectives, dependents, and delinquents in society. Criminality has its specific causes. These causes are discoverable and removable. Some of these causes are hereditary weaknesses, diseased conditions, low vitality, enfeebled will power, vicious habit formations, bad working conditions, depressing surroundings, and low living conditions, and sometimes unsocial attitudes.

The kingdom ideal looks upon all these unfortunates as human brothers gone wrong and needing help, and not as hopeless human wastage to be shunned or condemned. They need care, education, and protection, sometimes isolation or segregation for the protection of others, rather than punishment. Their condition is punishment enough, both for them and for those who permit conditions in our social order which produce them. Preventive, not punitive treatment is their need. Hence in dealing with such public charges we seek to make the poor self-supporting by raising their personal worth, the incurably demented useful somewhere, the criminal self-respecting, and the indolent industrious.

But even this does not afford the full solution. We must face the bigger and harder task of Christianizing and socializing the whole social and economic structure itself to rid it of its pagan philosophy, ethics, and practices, so deeply and horribly intrenched in our economic life.

Public education.—For the training of the coming generation there is no more important institution than the public school. The diffusion of useful knowledge and the securing of general information are indispensable requisites in an intelligent democratic society. Right conduct rests back upon enriched personality which has the ability to choose wisely, control adequately, and function usefully.

Hence in the directive work of the public shool the chief aim must ever be to build good character expressive of habits of industry, promptness, reliability, fairness, sincerity and capability. We must make, not only efficient workers, but good citizens who can live richly in their community as well as to make a good living at a job. Life is more than making a living; it is living to some worthy purpose. One does not live adequately until he has learned to live in peace, happiness, and helpfulness among his fellow men.

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Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done. And he came again and found them sleeping, for their eyes were heavy. And he left them again, and went away, and prayed a third time, saying again the same words. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth me. (Matt. 26. 36-46.)

Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. (1 Cor. 10. 12, 13.)

CHAPTER IV

THE WAY I FACE DIFFICULTIES

1. In what specific situations have you found it difficult to determine what constitutes right or wrong? By what criterion did you decide in these situations?

2. What makes a particular thing evil? What forms have temptation taken in your experience?

3. In what ways have you been able successfully to overcome temptation?

4. Are temptations ever disguised as opportunities?

5. How does the service motive enable youth to solve its problems?

6. A father strictly forbade his daughter to study any course dealing with evolution, threatening to take her out of college if she did so. She became interested in the subject and wished to look into it for herself, but refrained from doing so that she might not have to leave school. What would you have done in her place?

8. A father forbade his son, who desired to live as a Christian, to read or keep a Bible in his house. The son read it on the sly. Was this right or wrong? Why?

9. Mary and George loved one another, but Mary's parents objected. George called up Mary and asked her to go out with him. She told George to call for her at her married sister's home a few blocks away. Mary told her parents that she was going to her sister's. George called there for her and brought her back to her sister's, after which she returned home alone. What should Mary have done?

YOUTH is surrounded on every hand by a wealth of resources, but how to use them in the solving of specific problems depends upon the success of individual young people in selecting for use those which best relate to their needs.

PROBLEMS OF YOUTH

No matter to what extent young people may have been sheltered in their infancy or tutored in moral instruction, there inevitably come times when youth has to face its own problems.

Difficulty of fixing standards.—Everyone, in some way or other, is constantly encountering new situations and en-

deavoring to adjust himself or herself to whatever condition arises. Young people, however, are somewhat handicapped in that they must often take daring chances in facing certain phases of life because they do not have the stabilizing factors of experience to steady them. Suppose I should decide that some view of life is true, and then some sweeping change in the social order should blow that conviction away like chaff. Am I going to think the world is all wrong? Am I going to lose faith in the social order? How will my religion help me to retain a worthwhile attitude toward life?

Life is something like a long ocean voyage. The man who has the most pleasant journey is the one who learns how to steady himself when the mid-sea swells tip the deck. The fellow who doesn't gets off the boat at the distant port with a dizzy, haggard look and meekly tries to explain that it was all because he didn't have a solid thing to stand on. The joke is all on him because the other man really didn't have either. He just established within himself a certain equilibrium in spite of the moving things about him.

Youth lives in a world where everything is continually changing and swishing and surging on every hand. As a young man or a young woman, how am I going to face the conflicting and swaying standards of the social order and emerge with a steadied attitude toward life?

If I should believe what some skeptics tell me I would think that the Ten Commandments had crumbled to dust like the stones that bore them. I am bidden to have only one God before me, but others worship money and wealth and place it before other things. I see others making money their God, and they seem prosperous and happy. I am told not to take the name of God in vain, but I hear folks mingle it in with casual conversation as a current byword and I am not sure that those folks are guilty of sin. I have been taught to keep Sunday holy, but many Christians use Sunday as a holiday. I want to honor my mother and my father, but I cannot conscientiously obey them when I think they are wrong. The Ten Commandments say I must not kill and that I must not steal. But I have known men to kill in self-defense, and my ancestors have been shot down in "holy" wars; capital punishment chokes

the life out of human beings year after year. I find that stealing has become so refined that it is done tactfully and excusably in all stratas of society. Must I always refrain from lying when there are so many advantages to be gained from lying on particular occasions? I never lie if I think it will do any harm. Furthermore, I have been taught to have only one husband or one wife, but law has made divorce legal. How can I fix any standard in a society that has found cause to break those that historic practice has set up? Have the Ten Commandments lost the significance they once had?

Young folks continually live in a hunt-and-pick system. Young people have always had to do this. It is a part of our training. It forces us to make conclusions of our own. The fact that society is always changing should not mean that I must always be unsettled and must never be sure of any solid standards. It seems that what holds true in the home does not always hold in business. It is also true that if I transfer my pleasure standards to my work, that work may not always survive the test.

Yes, standards are hard to fix. One is seldom sure if he can live by any of them unless—. Think back for a moment to Jesus as you have read of him. He too lived in a world where the lives of men and women were unsteady. He knew such characters as Mary Magdalene, and the Samaritan woman who exchanged spiritual happiness for lust and pleasure, as did many women of the time. He knew such impulsive men as Peter, who could not always tell the truth. He knew such wealth-centered men as the rich young ruler, who, according to the practice of his time, gave merely a livelihood to his serfs. He knew men among the Pharisees who abused the Sabbath by enslaving themselves to the law. He knew all types of men and women who had drifted into the wrong ways of life in their effort to adjust themselves to a society of confused standards.

But did he try by violent means immediately to change the whole social order? No, he rather directed his attention to the individual life. He did not try arbitrarily to determine the standards of society, but he kindled a moral fire in the hearts of folks which made them happy in the effort to live cleaner and nobler lives than they had lived

before. He gave them an anchorage of certain fixed principles that he had found to be universally good. He encouraged dependence on a wholesome inner life rather than on outward forms. For others events went on in their rushed whirl, but the lives of those whom Jesus touched went on with a serene steadiness through a maze of muffled existence. They found it possible to follow a lofty ideal.

Again, if you are not convinced of some solid force in life, come with me to the banks of a rushing torrent of water making its way over the hard stones, bubbling over falls, and splashing on hundreds of feet ahead. It changes more rapidly than the human eye can follow. The river you saw a moment ago is gone, but ever another is flowing more rapidly, more forcefully over its course. It is all movement, all change; nothing is as it was even a moment ago. But here you are wrong. The most essential fact about that river torrent is the river bed. Does it change and move on with the river? Of course, a rock stirs here and there; sand is pushed back and forward; but the river bed does not go on with the river. It stays to hold and guide the oncoming flood that is to move on over it longer than our human eyes have time to watch. Can you see the river bed? Not much of it. You might if the stream were shallow, but if a flood should come you could not even see its banks. Does it not seem to you that life is like this surging, rushing, torrent which is stirring its very foundation but never really destroying it? How can the currents of life destroy a foundation as deep-rooted as life itself? Have you ever felt the great power that is as immanent in the lives of men as is the force in this raging stream? It is always there holding for us the finest and surest things of life's existence.

Problem of facing temptations.—As long as individuals are able to exercise the power of choice they will be faced with various alternatives. Moreover, inasmuch as these alternatives cover a broad range of interests, the individual enjoys a degree of freedom otherwise impossible. Because freedom of thought and action is so liberally condoned at the present time the problem of facing temptations has become one of moment at least in the discourses of teachers of youth.

Of what importance is the problem of temptation to youth? In other words, is youth ever faced with temptations in the old theological sense of the word? What is a temptation?

As a matter of fact youth's problems are mainly in the field of choosing between types of conduct and between higher and lower standards. A temptation occurs when I tend to choose that which appears to be good in spite of some prevailing ideal or prohibition which I am under some obligation to observe. A temptation always appears in the form of a good. It promises some immediate pleasure or satisfaction, whether it happens to be some other man's wife or a pound of rich chocolates.

These factors always are involved in a temptation. There is the thing which appears to be good and then the conduct standard or social custom which prohibits it. The things which tempt me may not be bad in themselves; under other conditions the thing may be good.

Temptations take several forms. Some of them are tendencies to indulge in practices which the general group has adopted. But does the fact that the group considers some particular indulgence a good actually prove that it is expedient when weighed against legality and prevailing consequences?

Take, for example, the bootleg-liquor traffic. It appears as an immense good to those who can coin a fortune on a hundred gallons of whisky. But is it a good in the face of the fact that it violates a national law and feeds poison to those who buy it? It appears as a good to the youth who imbibes the stuff, too, but is it such when it weakens body and mind, breaks down moral inhibitions, and enslaves to an insatiable habit?

There are also many temptations that come to us individually. There is the temptation to let jobs slide for the sake of pleasure because immediate gratification and near satisfaction seem to be the highest good. When young people can plunge into a social whirl that keeps them out late night after night and rushes them into amusement halls where rich foods, bright lights, and congenial friends beckon one in jolly gayety, it all appears good. It seems to be good despite the loss of sleep, the growing fatigue,

and emotional strain. Besides these more obvious effects there is the lowering of self-control and the physical wreckage, which are more gradual results. In fact, very often the result of these indulgences is slow in coming and thus gives the new habit or practice time to get a stronger hold. But the fact that these habits are comparatively slow in taking their toll makes the result none the less sure.

What course, then, shall I take? Shall I be deceived into thinking that the greater freedom can be attained by being able to do impulsively, without social condemnations, those things which only for the moment appear desirable? Rather, shall I appreciate the fact that freedom comes with the privilege of deliberating upon any thought or action and finally making a decision based upon all of the known factors? I will have to learn to act with a keen insight into life. I may do this by a wise use of the results of my own experience as well as of the experiences of my elders. With a true knowledge of social values I may know the results of sacrificing a higher value for a lower one. Undoubtedly youth to-day is more daring, more knowing, and more independent in thought than an earlier generation. But shall I face my temptations with a daring that takes me on a highroad that defies laws and standards? Or shall I defy temptation? Shall I choose to divert myself from my coarser habits by developing the more æsthetic tastes and enjoying the loftier things in life? Youth is equipped to-day with a greater knowledge of moral conditions than it has ever had before and with a keenness of insight as intense as its richness of experience. In this modern age I should have a stalwart equipment with which to meet temptations.

Meeting Opportunities

In a country crowded with a maximum of advantages, with a philosophy based on democratic equality, and with an educational system which offers free learning to the masses, we have opportunities on every hand. One of the chief problems of the individual is to know how to face these opportunities and to know which ones to choose.

Continuous opportunities.—The old adage "Opportunity

knocks but once" has given us a strange, fatalistic view of life. It would have us believe that if we didn't happen to be at the door at a certain particular time, ever afterwards we should be out of luck. It gives us a closed-door attitude toward life and presupposes that we can do nothing unless something comes our way.

As a matter of fact, things are always going on around us, in front and back of us, but nothing literally comes our way. There may be a bank on our corner or a United States mint next door to us, but no money rolls out of the doors of these institutions into our front yards. We may walk down the city streets and see thousands of people, but no one is going to walk up to us and say: "What can I do for you? Follow me and I will lead you to success." If we expect any compelling opportunities, we shall never succeed, for material things do not go out and look for men to master them. The matter of opportunities is bound up in man's looking about and seeing the things he can use in making his life as full and rich as he would have it. When he sees these things, they are opportunities only if he goes out and acquires them.

The difference in the man and the thing he reaches toward is that he is living, moving, and changing, while often the things he is moving toward are inert and material. Does a man want money? There is plenty of it. Stacks of it are lying in banks and loan houses, but none of it is going to find its way into the man's pocket. If he wants it, he can work for it, and he can use it according to his own purpose, to buy comforts for his friends and family, to build houses, or endow institutions.

There is education too for anyone who wants it. There are libraries full of books of learning, but no education is going to worm its way into a man's mind. No white-draped goddess is going to tap a man's skull and say: "I am education. Open your mind and let me in." Note how often the word "search" is used in the Scriptures. Do they not say "search" after knowledge, "search" for truth, "Seek, and ye shall find"?

In rare cases there have been men who could explain their failure by saying, "I didn't have any opportunities; my parents were poor; I had no books to read; there was

only a country schoolhouse." Picture for yourselves, then, the men within your acquaintance who succeeded who could have said those same words. Have I any honorable right to-day to say that I have no opportunities? Must I not go out and take advantage of the things I find about me and mold them and change them so that they will help me to achieve my goal in life?

The Greeks must have learned very early that one had no triumph or success if he stayed within his home porticoes. They seemed to realize that there were untold opportunities for those who set out to achieve and conquer. There were stories in Greek mythology of the young men who went on long journeys always seeking, always searching for some new intriguing adventure in life. To them every uncharted sea offered an opportunity for exploration, every living dragon was a challenge to bravery and daring. Ulysses was always seeking to make discoveries. Perseus was always attempting new means of overcoming the Medusa.

How, then, will I face the opportunities the present day offers? Will I be the one to wait for the magic knocker to herald the arrival of some new possession or triumph, or will I go out and take advantage of what I find about me and ever search for more?

Choosing opportunities.—How am I to evaluate the relative worth of certain situations in which I may find myself? There are any number of activities in which we may participate and many vocational or educational pursuits that we may follow.

Perhaps the safest course to follow is to take on the rôle of a social experimenter and learn to discriminate wisely among our various resources.

Suppose a young man has the problem of choosing between two institutions of higher learning. One institution is large and in the heart of a great city. There are untold opportunities of knowing and seeing folks, but the curriculum of the college is mediocre and the professors average. The other college is small, away in a quiet village, but the professors are exceptional men of genius and promise. Which college will he attend if he wishes to choose most wisely?

In the field of vocations there is almost no end to possible experimenting. The small boy plays grocer, mail carrier, mechanic, engineer, and conductor. All the time he is playing he is imagining himself a big man. He is acquainting himself in a small way with all the possibilities of which he knows in view of choosing one of them as his life work. As the years go on he experiments in all of them and changes his ideas; he eliminates one for another until he frankly visualizes himself doing the thing he likes best to do, and the thing best fitted to carry him out to meet his greatest opportunities. He may go through college and actually work in several trades or professions before he finds the one for which he is best fitted. We are continually using the trial-and-error method. We use it in choosing the books we read, in determining the clubs we join, the civic offices we hold—that is, if we would do all these things wisely.

Problem Solutions

We are constantly faced with the necessity for making decisions. We do not always have to decide between right and wrong, but more often between greater and lesser good. As Christians we do not believe in fate, but that our power of choice molds our destinies. The future holds for us a world of experience, and the sort of past we will have to look back upon some day depends upon the wisdom we exercise in the present.

Selfish solutions.—There are two ways in which one may think primarily of self, although only one of them could be said to be actually selfish. There is a brand of selfishness which is unsocial in that it places the attainment of one's own desires above personal honor and respect for others. When we have choices to make do we think only of personal gain and the satisfaction of the present moment or do we think of the consequences of what we do and the effect of our choices on those about us?

The other brand of selfishness has a social aspect although it is essentially self-centered. Improving oneself for the sake of intelligently widening one's experience has a social value for society. The individual may be the prime benefactor, but society profits in that it may have a better

type of citizenship and a group morale in which self-respect is high.

Blind alley choices.—We must consider carefully certain problems that arise in order to determine whether or not our solution of them will lead us into blind alleys.

In life it is easy to get into all sorts of situations which lead us nowhere. There are blind alleys in the vocational world and in the social world as well as in the spiritual world. For this reason we need to make choices that will lead us to claim the fullest and richest of life's values from every situation in which we find ourselves.

Service motives.—The third question one may ask himself is: What outlet for service will this experience afford me? How will society be affected by what I am about to do? If there should be any ill consequences from what I do, how will others be affected? Could I just as easily make another choice that would be of more value to others?

The joy of initiating some project that one knows will some day result in good to others is a type of joy which only service can bring. Some little time ago I brought home two sprouts of the Sequoia tree from the Giant Redwood forest. I took these to my mountain cabin and carefully planted them on the terrace. Some of my neighbors who happened to see me at work, eyed me curiously and dryly remarked, "What are you pottering around with those things for? You don't expect a redwood forest here next summer, do you? Why, those spindlings will scarcely be up to your shoulder when you're ready to die." But just to think of the life ever flowing into the bark of a growing giant that others will some day behold is quite enough for me. To have a hand in the mighty process of contributing to the growth of any phase of life is merely my share in the trend of human progress. What if someone should say to an inventor: "What are you tinkering with that for? You won't get any money out of it. Why should you bother?"

What if someone had said to Robert Fulton: "Quit fooling with that boat. Folks will be afraid to run it. Besides, you'll never live to see an ocean liner."

What if Sir Thomas More had listened when folks said: "Stop wasting your time writing that *Utopia*. It isn't

going to change conditions. The government will only take your head." Such words as these never thwart the higher urge of a creator.

Only those who have done things worth while in service to others can ever appreciate the joy that comes to those who have found themselves by giving. We have already seen that meeting opportunities is a matter of putting ourselves forward and going out to reach what is waiting for us. After we have done this, others will seek us. If we are reticent and unobserved, we may never get a chance to serve. We may be like the still water behind a thicket which is so quiet that thirsty travelers do not know it is there, and the passers-by are forced to spend hours of weary traveling before they hear a gurgling, bubbling brook that meets their needs.

Christ first went out to meet the multitudes, and his attitude was one of human kindness. The keynote of his work was service to the many, and he prophesied that if he were "lifted up" he would "draw all men" unto himself.

Above all, in problem solving we must keep paramount the desire to make the best of life and not preserve a dogged attitude of endurance because certain things have to be done. One needs a desire to experiment with life, not for cheap, pleasurable, and selfish motives, but in order to create with the Creator, to reach out toward things as they are, in an effort to make them what we want them to be.

References for Further Reading

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And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him and put a ring on his hand, and shoes on his feet: and bring the fatted calf, *and* kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and entreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and *yet* thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again;* and *was* lost, and is found. (Luke 15. 11-32.)

And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of our faith; or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, *let him do it* with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. (Rom. 12. 6-9.)

CHAPTER V

THE WAY I SPEND MY RESOURCES

1. Since I live but once, why may I not do as I please, regardless of others?
2. What does being healthy have to do with being a Christian?
3. Why is education so necessary in our modern world?
4. What do you think of a Christian who neglects education on the assumption that prayer will cause him to be successful?
5. What immoral habits stand most in the way of Christian youth?
6. How may young people regulate their lives so as to save time and energy and health? How may useless habits be broken?
7. What teachings of Jesus have a bearing on how one should spend his resources?

THE resources of youth are seldom of the material kind. Youth is not a time for making money to keep. Scott Nearing relates how his teacher, Simon N. Patten, used to say to the class, "No one has any business to save money before he is thirty." However, although youth is not noted for its economic abundance, it does have enormous personal resources to spend.

RESOURCES OF YOUTH

As I look at the famous painting by Mr. Vogt of a frank, open-faced, daring, dreamy, confident youth of eighteen, it seems to me that the great American painter has most subtly revealed in that girlish figure the enormous resources of modern youth.

What, then, are the more impressive and important personal resources of youth?

"I am young but once."—Yes, you are young but once. You can never reverse your hourglass and run the sand back over the same time. You can't even repeat a single experience. The water that's gone over the dam is forever

gone, though the dam is high and the current as swift as before, but it rushes with another body of water, and ever another. But the stream, the flow, the spray, the smashing falls, are they not unceasing and full of absorbing interest to the onlooker? Yes, you live but once, you are young but once. That is as certain as light.

Yes, just to be alive, to feel your own breath, to pull yourself along by your own will, to flood your feelings with a thousand rapturous experiences and know that you are you and not someone else, is glorious!

Yes, just to be alive in every limb, to be able to drink in the fresh air of the rosy morning, to feel the soft glow of the gentle wind on your tanned cheeks and watch the red face of the warm sun slowly, silently, majestically climbing the eastern hill of dawn is indescribably glorious. Just to dig your toes into the sticky dirt in a panting climb and to look away into the fog-bank on the western horizon is an experience that seems to crumble time and space and to blend earth and sky. Or to pit one's strength and speed against another's in a fast and furious race and feel the pull of one's utmost energy is inexpressibly thrilling. The durable pleasure that pulls its full weight lies not in the sight at the top of the hill, not in the mere fact of winning, but chiefly in the *effort* to climb and run, in which effort one feels self most glowingly and living most largely and richly. Mere aliveness counts.

Once in a college commencement address Dr. David Starr Jordan began his speech by saying: "Young friends, I congratulate you. You have a great advantage over George Washington," and after a pause, "for you are alive; he is not."

Yes, you are alive. You are frightfully alive. You are freighted with possibilities of every sort. Your elders fear for you because of this irrepressible aliveness of yours. They know you are like dynamite, in danger of exploding at any moment, collectively capable of blowing up a settled social order. Youth is indeed a series of adventures in living.

Nature and nature's God started you off on the pilgrimage of life with sound bodies, with alert senses, with normal possibilities, with inherited qualities of tempera-

ment, with ambition, energy, aptitudes, and a growing nature.

In each new generation of youth the blocked and broken race of earth takes a fresh lease on existence. What drab adults and smothered age have found out that they cannot carry across, flaming youth will attempt. In you, my young friends, the ambitions and hopes and ideals of the race smolder. You can carry on as your elders could not. You may profit by their mistakes, by their added knowledge, and by their cautious advice.

Yes, you live but once. Live that once to the full, but live in the fullness of wisdom. Do not live carelessly; that were a crime. Do not live selfishly; that were stupid. Do not live narrowly; that were stifling. Live generously, live broadly, live intelligently, live joyously, live nobly, for you cannot live again. The same water will not pass over the mill-wheel twice. Once you live, then—.

The health habit.—It is your first duty to be a good animal. To be able to enjoy "eats" without pain is an elemental blessing. The power to pump a colorless stream of fresh air into your lungs without effort or discomfort is a God-given blessing. To enjoy the twisting and straining of muscles in all kinds of unnecessary and fanciful experiments in postures, tricks, and "monkey-shines" is a benediction of muscular triumph.

Good health and youth seem to belong together. Red cheeks, big appetites, heavy sleep, and vast expenditure of energy seem to be the special heritage of youth. Pallor of cheek, sleepiness, hollow cheeks, sickly demeanor are a contradiction of the young. Something is dreadfully wrong when youth is long sick. Someone has sinned, either the youth or his parents or his social order.

We can only pity those of tender years who must go through life with the sad handicap of ill health. Yet millions are so handicapped, partly because of their own ignorance and heedlessness, partly because of parental shortcomings, and partly because of the carelessness of the social order in which they live.

One could fill a book with the stories of people whose lives have been wrecked through the ravages of disease. What an army of doctors and nurses is needed to care for

the sick who fill our public and private hospitals! Disease is one of society's untamed animals that man has not yet been able to subdue completely. Even the great advancement of medical science and the increased emphasis on preventative measures have failed to cope adequately with such evils as the white plague, cancer, and ptomaine poisoning. These devouring beasts still feed on man's broken body and tear ruthlessly at his defenseless flesh.

What do you young people need to learn and heed most of all in regard to the health problem?

First, the more obvious conditions of good health, such as wholesome food, a clean body, fresh air, sufficient sleep, proper exercise, regular elimination of waste materials, and proper posture are prime requisites of good health. You must become awake to the full importance of these matters and charge yourself with the solemn duty of observing them.

I know of a sixteen-year-old girl who has just had seven of her teeth pulled. These teeth were so decayed that they had charged her blood with toxic poison until her eyes were red and bloodshot with pain. Why did she have to suffer in this manner? Because for years she had constantly nibbled at sweets and had failed to observe such an elemental rule of health as the daily brushing of the teeth. At the age of seventeen she is condemned to wear false teeth.

Why do American girls as a rule have so much prettier teeth than European women? Because they have learned to take thought about their teeth and to take *care* of them. It is so with the complexion, the hair, the skin, the form—all are greatly improved by thought and care. With us this has become an æsthetic complex stimulated by the desire for health and beauty.

Yes, beauty is a matter of good health. The laws of life reward those who look after their bodily well-being in terms of a prettier, happier, and stronger life. It pays to keep well. It does not pay to misuse your body.

How can one keep well?

That is a most important question. We keep well by observing the laws of health. We keep the laws of health only when we have learned what they are and have estab-

lished the *health habit.* There is nothing more essential to youth than this—to learn habits of health as one learns other useful habits. Good walking is a learned habit and so are all other good habits of life that serve us well. Have you acquired the health habit?

Do you eat things merely because you like them? Is your taste your only guide and caution? Do you eat to live or live to eat? Do you eat, sleep, exercise at irregular times, as notion or convenience dictates? Well, you have not acquired the health habit. You have only a swarm of undisciplined habits and you are heading sooner or later for the hospital—perhaps worse, for the invalid chair and a lingering death.

Is it natural with you, as your firmly established habit of life, to reject and select what affects your bodily condition with wisdom and care, because you mean to keep fit?

Life to-day is very strenuous. In order to keep up the tremendous pace of modern life one must be physically sound and reasonably careful of how one lives.

Drink and drug habits.—Narcotics, tobaccos and stimulants which create only false enthusiasm and artificial good feelings will surely undermine good health. Resorting to such stimulants betrays weakness, overstrain, or false ideas about life. Because so very many "do it," is poor ground for pursuing such a course. Have the manhood to stand on your own feet and keep your own body clean and unenslaved and verily thou shalt be well!

Youth craves happiness. Well, good health is the first requisite to the attainment of happiness. Cultivate healthfulness of body and you have the first thing that makes for happiness.

Is it an accident, think you, that Jesus is never mentioned as being sick? He was often weary, sleepy, or hungry, but never ill. Yet remember that he ate and drank, that he attended feasts, weddings, and four-course dinners. Do you suppose he was ever a glutton? It is almost a certainty that he had cultivated the finest habits of health. He kept his body sound, his brain clear, and his conscience clean. "Your body is a temple of the Holy Spirit." Plan to live right and you will keep fit.

A sainted woman of eighty-two said to me once, "I don't see why that saloon keeper isn't struck dead with delirium tremens for selling whisky to young men."

"No," I answered, "God will not punish him that way, so long as he refuses to drink the vile stuff himself."

Then she continued, complainingly, "I don't see why I have so much trouble with my stomach, when I try to be so prayerful and faithful."

"You like strong coffee, don't you, grandma, and lots of cream and sugar in it?"

"Oh, yes, my lad, I do," she replied, pleasantly, "and I drink a heap of it too."

Yes, she drank ten, twelve cups a day. This good saint was a slave to the coffee habit and had to pay the penalty as she did. Good health habits result in good health. Thus runs the eternal law of God.

Ambition and energy.—Among the resources of youth ambition and energy rank high. The ambitious dreams of youth are among its finest assets. These flaring sparks of the mind cast light ahead in the path like streams of light from a searchlight.

Ambition pictures one's better hopes in terms of concrete figures now playing important rôles in the world's life. To the question, "What are you going to be when you get big?" answers come back promptly, "I am going to be a doctor like—" or "I am going to be a lawyer like—" or "I am going to be a teacher or preacher like—."

Well, like whom?

Always like some person known and admired by youth, one who seems to embody the ambition that youth entertains. Young persons are hero worshipers and see life in terms of contemporary heroes. These heroes may change and be exchanged for others as years slip along. But almost always one is going to revere some person who captures one's admiring attention. This condition exists because youth is so naturally ambitious, so eagerly looking into the future, so anxious to make good at something.

Joseph, of the Old Testament story, was ambitious, energetic, and high-minded. He was never condemned for his ambition. Neither did Jesus condemn his disciples, James and John, for being ambitious. Jesus only criticized

them for their false idea of ambition. The thing they wanted was the big, important position in order to glorify themselves. They were not ambitious to serve in the bigger job. Bigness of service Jesus held to be the worthwhile goal of ambition.

Youth is the time of energetic activity. Nothing is more evident in youth than the dynamic physique, the hungry senses, the searching mind, and the readiness to act. It is youth that runs the swift races, plays the hard games, rushes into difficult places, grabs for the big stakes, first reaches the north pole and flies the Atlantic.

When the ideal of Jesus is allowed to set the goal of noble service and the motive of good will that he possessed rules youth's ambitions and energies, business, politics, and education will undergo a wholesome revolution.

Educational resources.—Of the many resources of youth to-day none is more important than that of his educational equipment. In an organized, specialized civilization like ours training counts. The unskilled worker, the man who knows no trade or profession, is pushed aside. He becomes the occupational drifter who feels first the pinch of slow business conditions and is paid the lowest wages. Most of these jobless drifters never learned any trade well enough to hold their place or do a good piece of work. They must be content to pick up the odd and seasonal jobs.

The great temptation to young men and women is the temptation to short-circuit their educational preparation and go out into life handicapped by inferior mental equipment. Many young people are enticed by jobs which promise quick returns in the form of ready money, and they forsake the stream of learning for deceptive bait which can never be converted into any truly valuable asset.

To-day there is an increasing need for experts in every line of endeavor. If you would qualify as a leader, you must gain expertness through training and hard work. Stick to your schooling now and later you will make up for the time invested.

Industries are being professionalized. In many of the leading trades and industries, as well as in the technical professions, leaders are making an effort to give professional standing to their business or calling. This profes-

sionalizing tendency in industry to-day means higher educational qualifications, finer skill, and more exacting technique. In the Waltham watch factory, which I visited some years ago, I was told that in two divisions, the inspection and the experimentation departments, some fourteen Harvard and Yale graduates were at work, doing the most technical research work, such as is done in the big universities. Almost every big factory or business concern maintains a research department, where experts experiment with materials, invent processes, and discover valuable methods.

This professionalizing of industry calls for higher and higher educational preparation on the part of those who would occupy the more lucrative and responsible positions.

Wastage of Youth

Where vast powers exist woeful wastage is apt to take place. There is probably no group of persons in our social order more extravagant and wasteful of their resources than is youth.

The waste of useless habits.—Probably no other form of waste is as damaging to human life as the waste of useless habits. A useless habit is really a bad habit. The prodigal waste of time, careless habits of work, the fitful manner of study, the waste occasioned by listlessness, heedlessness, and inattention are human waste activities which prevent us from utilizing to the fullest extent the vast possibilities at our command. At least ten years out of the first thirty of a man's life might be conserved for the building of stronger character and finer discipline in the subsequent vocational career. Every wasteful or bad habit must be corrected or one suffers handicap for life. Due to my own carelessness and the bungling methods of my teacher I never learned to be a fast reader. I took too much time in getting over the pages. Consequently, when I entered college I was compelled to spend many more hours in the library to get over the required amount of collateral reading than were most of my fellow students. Many years afterward, when my own daughter was in college, I learned that she was able to read at a rate of speed which was five

times as fast as my own. I figured out roughly that I had wasted by my poor reading habit about six full years of precious time. I then set out with a grim determination to speed up my reading ability, and in the course of five years I have succeeded in doubling my former reading speed. But think what a time-waster I have been in that one item alone!

In another matter that I might mention I have been a waster of energy and time. Many years ago I purchased a typewriter. I developed an unsystematic method of typing which was quite primitive to say the least. But I never got up any speed because I used the "peck-and-hunt" method. A skilled stenographer learns to type by a standard method of fingering which enables her to atttain a very high speed. She has acquired the best typewriting habit and commands a salary of one hundred and fifty dollars a month.

In all conduct there are right and wrong moral forms. The clearly useful forms we call right, the clearly wasteful forms we treat as wrong. These forms we learn as good and bad habits. An easy practice of right and good moral forms makes us virtuous; a practice of the bad forms dubs us as vicious or immoral. There are good and bad speech habits, health habits, study habits, moral habits, and religious habits. In all of these lines of human activity those habits which long experience and abundant testing have found to work most effectively and which prove most advantageous in the adjustments of life are the best habits. Other kinds of habits are not only useless, they are vicious. They keep us from our best. It is a waste to be discourteous, unsocial, or unprompt. It is bad to be unreliable, unchaste, or untruthful. Such habits are sheer handicaps in the race of life. Don't be a habit waster. It doesn't pay. Besides, it is an offense to God.

The waste of moral habits.—That part of our habit-forming system which has to do with personal worth or the fundamental values of life we term moral. We speak of right and wrong conduct, or of good and bad behavior. We never ascribe to the dog or the tiger right and wrong conduct. Only human beings are capable of moral action or responsible conduct.

Now, conduct always presupposes an ideal of life, some

definite picture of what life *ought* to be. An ideal man or ideal conduct is anticipated conduct. Imagination has played a part and an inner purpose has been formed. Then a definite *standard* of conduct is set up, subscribed to, and one's action in reference to worth becomes right or wrong, good or bad according to dictates of the standard of conduct. Right refers to outer conduct, good to inner motive. Moral behavior is always determined by both factors, the subjective motive and the objective act. Sometimes the motive may be good and the act damaging; at other times the motive is bad and the act useful. We should strive to make both act and motive right and good. Ideals are standards of action.

Aside from the sin of bad behavior and the offense to the great good God, such behavior registers itself in vast economic waste in the great business of life. The financial waste of sin alone is estimated by Bower in his book, *The Economic Waste of Sin,* to be $10,000,000,000 a year.

In just one item of luxury, jewelry, the American people spend $1,000,000,000. We produce ninety per cent of the world's motor cars. Hollywood alone annually produces 300,000,000 feet of motion-picture film, and since it often costs $500,000 to produce a five-reel picture that will earn about $20,000,000 we can begin to estimate the enormous price that America pays for a single type of amusement.

More than 22,000 persons were killed and 678,000 injured in street and highway accidents during the year of 1924. A half a million persons mentally diseased were treated in public and private hospitals in 1920. The yearly cost of fraudulent transactions that come to court and public notice is estimated to reach the enormous sum of $2,000,000,000. Crime is on the increase, the average age of the criminal is becoming younger, and crimes more desperate and daring.

It is no wonder that a writer in the *Survey* for September 15, 1924, calls this "A Mad World." Such figures as the foregoing give some indication of the economic waste that is caused by bad morals. If we could add to these figures the cost of twenty-eight million cases of preventable disease, the cost of crime, taxation for police, fire, and war protection and the cost of drink and drugs, the yearly bill

we pay for such waste would be simply staggering. Moreover, eighty per cent of all crimes is laid to young people under twenty-one years old.

Youth is the time when useful economic and moral habits should be formed. If we could cut down this frightful waste which burdens civilization, the whole problem of living would be vastly simplified. All kinds of waste are a dead loss to society. Let us begin with ourselves in this matter of wastage.

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I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have *it* abundantly. (John 10. 9, 10.)

All things are lawful; but not all things are expedient. All things are lawful; but not all things edify. Let no man seek his own, but *each* his neighbor's *good*. Whatsoever is sold in the shambles, eat, asking no question for conscience' sake; for the earth is the Lord's, and the fullness thereof. If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience' sake: conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? If I partake with thankfulness, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many that they may be saved. (1 Cor. 10. 23-33.)

CHAPTER VI

THE WAY I PLAY

1. What are some of the functions of play in everyday living?
2. In what ways does commercialized play fail to meet one's needs?
3. How may recreation be distinguished from dissipation?
4. By what standards may we know that a given amusement is not safe?
5. How far should the church go in providing a recreational program?
6. What values to youth would you expect to find in a community that has a wholesome play life?

THIS nation of ours is faced with a play problem of tremendous moment. With the development of a new and everchanging industrial order there has come a greater amount of leisure time, an amount of leisure to which society has hitherto been unaccustomed. Regardless of any change in the industry or prosperity of a nation, the physical and psychical demands of an individual remain the same. Just as sleep is a restorative process that relaxes the body and gives it time to build up the tissues, so is play a process that relaxes the mental strain of life.

WHY WE PLAY

Some sociologists have identified the tendency to play as an instinct. Play is undoubtedly a normal tendency of individuals. Although many forms of play have definite ultimate values for one's person, we seldom play because we are conscious of these values. Nevertheless, it is becoming more and more necessary for play life to be well directed and intelligently supervised.

Our need for play.—When the command was given concerning rest on the Sabbath day it was given to meet the needs of a society that spent its energy in manual labor and strenuous toil in the fields. The physical life of that early society was a round of sleeping, eating, and working. They repeated the process six days in the week and took a

physical rest on the Sabbath while they employed their minds in thoughts of spiritual things. The seventh day was their leisure time. They employed it in the worship of God and gloried in it. It was the thing they enjoyed doing most and the thing they had least time for during the week. In that type of civilization people did not need games and sports to help them work off physical energy.

The bodies of those folks were stalwart temples of strength. They lived in a society in which the lack of medical and scientific knowledge allowed only the fittest to survive. Their civilization was nomadic and agricultural. Leisure to them meant time to stop and think.

In our type of civilization it is in our work that we must do all of our concentrated thinking. In our leisure we must do what we could not do in our work. After working hours we instinctively strive to supply the physical and psychical needs which work does not furnish. Consciously we play for the sake of playing. With our present-day migration from country to city there have arisen many complex working conditions. We literally work on top of each other, housed in fifteen to thirty-story office buildings. We bend over figures and documents and counters from sunup to sundown. We are continually living a vicarious existence. Instead of having any real bodily exercise some people content themselves with going to the movies and merely watching the marvelous feats of the new golf or tennis "champ." There are no longer natural activities where people can indulge in heroic deeds. There are no Gauls or Danes to conquer; there is no Hellespont to swim; there are no lions to slay; there are no crusades to be waged. Even wars are fought with machine guns.

The fact remains that no matter what our *workaday* world happens to be, we must have diversion. Thus whether it is an American schoolboy who must romp after a day of study or a business man who must play golf or a clerk who must go to the movies, some form of play is demanded. The increased amount of leisure which our industrial system has made possible will be a blessing to this age if we can learn to play in the right way and by playing make of our lives a more well-rounded existence.

Leisure and commercialized play.—Wherever civiliza-

tion has become concentrated into small areas and wherever the city group is a large social unit, commercialized amusements invariably develop. In Rome and Athens, where there was a large leisure class, there were games and races and dramas. No fewer shouts arose at a chariot race than swell the air nowadays at our modern speedways. Football, baseball, and prize fighting are no greater sensations than were the ancient Olympic games. Likewise it is doubtful whether the *risqué* dramas of to-day could not have been matched by some of the old Greek tragedies in which bloody fate ruled.

To-day there are undoubted new elements that enter into the form our play life has taken, and we must learn to recognize the fact that many good forms of entertainment as well as some obscene ones have developed.

The striking difference between this age and former times is that leisure is within the reach of all. There is practically no stratum of our society which does not have some time in which to play. Similarly, there is no stratum of society which is not catered to by some form of commercialized amusement. No matter how hard industry oppresses the individual for eight or twelve hours a day, he always has at least a limited amount of leisure time in which to do as he pleases. There is no longer a serf system under which man is in bondage for the whole twenty-four hours. He may do as he likes as long as he remains within the pale of the law. There are lectures, operas, and stage offerings for the intellectuals; there are races, fights, and games for the lovers of such sport; and there are cheap movies and dances for the less exacting members of our social organization. It has become the profession of a few to amuse and entertain and make recreation available for the many.

Moreover, it is not only the grown-ups who are blessed with a certain amount of leisure time. To-day our children have more time to play than ever children have had before. With short school hours and the abolishing of child labor children are given time to patronize the same institutions that have enthralled their fathers.

We are compelled to pause, however, in the midst of this medley of jazz and colored array of billboards to ask our-

selves in what direction this movement is taking us. In our leisure time do we intelligently amuse ourselves with the best that the commercial world offers, or do we nervously go from one commercial amusement to another, whether it be a stuffy dance hall or a questionable theater, merely to pass the time? We have always to remember that the commercial world offers what is educational and artistic as well as the inane and indiscreet. If we will learn to master our leisure time rather than allow it to master us, we will not need to patronize demoralizing amusements to appease our worn-out nerves.

Player or spectator.—The modern tendency in civilization is to obtain from life the essence of comfort and happiness. Almost innumerable inventions are designed to save human energy and to make some task more simplified. An invention that does this will pay.

In this same sense commercialized amusements urge the majority of the human race to gain their pleasures through vicarious experiences which demand the minimum expenditure of human energy. Twenty-two men play football while one hundred thousand spectators witness the game. The spectators rise to their feet occasionally and shout vigorously and finally go home tired. These spectators seldom realize that their fatigue is a result of having flayed their emotions; they are merely satisfied because they have been highly amused and feel as though they had been somewhere. Everybody does it because it is great fun. There are so few who can be real heroes that it is next best to watch the antics of big men, heroes in actual life or in the make-believe life of the screen, for a few moments. Should we not at least be allowed to exult in the illusion that we may be just such folks ourselves?

At most, this spectator life is a second-hand existence. We all indulge in it to some extent, because society offers it, and because it is the source of otherwise unobtainable thrills. But, we ask ourselves, must we always be second-hand players? Is it never our privilege to reap the benefits to be obtained from playing in the real game? Will I always live a one-sided existence because I sit back and let the other fellow do my playing for me, or will I respect the needs of my social and physical nature and plunge into a

really wholesome play life? Will I indulge in games that will make me strong in physique so that I may perpetuate a sturdy race, even as those Pilgrims who crossed the Atlantic and endured the bleak cold winters for the sake of liberty? It is not enough, to-day, that we follow an instinctive tendency to play; we are too easily sidetracked by commercial substitutes for real activity. We must make it our Christian purpose to choose wisely the type of amusements in which we shall only be spectators, and then look about to find the activities in which we will really play.

How I Play

We heartily admit that one must play, but such a statement alone is quite as stupid as a mother's or father's command to Johnny to go out in the yard and play without saying how or why he is to play. Often it is these same parents who will spank Johnny for eating the green apples or digging up the rosebushes. Literally, of course, he was playing in the yard, as he was told.

There are many things to learn about playing with all of the joyousness of an everyday Christian, yet with all of the discretion and intelligence that is necessary in making a good time wholesome, essentially Christian, yet loads of fun.

When I play.—Have you had in your acquaintance someone who worked or studied all of the time? Have you never stopped to wonder how he or she kept it up? Or have you, on the other hand, known others who seemed always to be going somewhere? I have had many student friends who hop off somewhere every afternoon after the last class and dash into their homes long enough to get a bite to eat and then romp out again for half the night. They apparently enjoy it. For the first semester that they try it they are tired occasionally, but after they have kept it up for a time they do not seem conscious of the sleep they miss. Outwardly they seem to have become adjusted to this mad whirl, but nevertheless the toll is taken in the nervous system, which must constantly tighten up. There are seldom ever moments when they actually relax. Sooner or later they pay the penalty.

How about the folks who never play? They are overbalancing the work side of their lives. One cannot afford to spend all of one's time in an office or over a stack of books. One is likely to become a morbid introvert if he follows this course. The person who attempts either of these extremes in his play life will find himself to be the victim of an abnormal existence. It would at first seem that a fair solution of this problem would be to set aside a certain number of hours each day for amusement and recreation. But, after all, this does not get to the heart of the situation. To make for oneself a system insures regularity, but an hour or so every day is not always possible. Many times, in order to enjoy sociability with one's friends, one takes a whole day off, or, on the other hand, there are many days when one has no time at all for recreation.

Would not a better policy be to train ourselves in distinguishing certain values in life? After all, it is not rigid regularity in our play life that we most desire; we want our play life to be in *proportion* to the other phases of our existence.

There is too much to be done in this present world for youth to allow itself to be swallowed up in a large sporting class that has a mania only for that which smacks of hilarity and license. Youth has to learn how much time it can afford to give to play life without encroaching on the time or energy needed for other tasks.

What I play.—Whether youth is supposed to be Christian or not, whether it has been dedicated to the ministry at birth or has never even attended a church service, nothing can prevent it from wanting to share in the recreations and amusements that are prevalent in the environment in which it moves. For example, if the young people in one's particular "set" dance and play cards, the denunciation of these amusements by the elders does not settle the problem in the youth's mind.

The elders are often opposed to certain amusements because they have been forbidden by church regulations. But many questions arise which youth must answer for itself. Are card playing and dancing really wrong? Should we abide by a prohibitive list that was compiled in a time very different from our own? It is beyond question that

some types of dancing are unwholesome and may be morally dangerous. But are all dances alike? Nowadays some churches are permitting the young people to hold supervised dances in the church. Some Christian colleges sanction campus "proms." Moreover, is all card playing wrong? Many regard it as a social accomplishment. They feel that it is worth knowing in order to be congenial with one's friends. Thus youth questions and reasons. Young people are confused by the variety of conflicting opinions.

We turn to the church fathers again, and they confront us with this statement: "Take only such diversions as can be used in the name of the Lord Jesus." But how shall we be sure what these diversions are? It would seem necessary to find a principle to go by. Let us recall what Paul has said concerning play: "All things are lawful; but not all things are expedient" (1 Cor. 10. 23). We may construct from the philosophy back of this statement a principle that we can use in planning our recreational life. Can we safely indulge in any amusement that under any circumstances is degrading to manhood or womanhood? Does a proposed form of play re-create or does it dissipate and break down? Is anything expedient which is a waste of time? Is it worth while if it overtaxes our physical strength? Should I indulge in those things which quicken the nerves or prove to be an emotional strain?

Some play activities, when taken moderately, will not have these effects on the individual, but if they are indulged in to excess they will prove even harmful. We shall probably never be able to sanction or condemn a whole class of amusements any more than we might condemn or praise all books as a class. In books as well as amusements there may be objectionable forms that degrade and bemean life. Of course, in the field of amusements we find some that are inherently bad, such as liquor drinking and late carousing. From such alleged pleasures we must abstain. It is not my purpose here to name the varied amusements in which youth may or may not indulge. It might be misconstrued as either a forbidden or sanctioned list instead of a presentation of problems. Rather than conform to an itemized list or settled procedure youth must adopt a principle and modify its actions so that they will

conform to a fixed ideal. Can we not hold as our standard the principle that any amusement or pleasure which is degrading to manhood or womanhood cannot be indulged in by Christian youth?

Where I play.—As has been mentioned in speaking of commercialized amusements there is scarcely a phase of play life which is not provided for in this field. The same principle which should guide us in our selection of sports should determine the type of amusement places we frequent, the brand of theaters, or the quality of any other amusement we patronize. What type of associates do I want to move among? Will I go to the corner movie every Friday night because it is a habit, or will I stay away when the pictures are objectionable? Will I confine all my "stepping" to indoor amusements when I can enjoy invigorating outdoor sports such as golfing, tennis, rowing, horseback riding, camping, and swimming? As Christians we must learn to be consistent in all that we do.

It is remarkable how the church of to-day has begun to recognize play as a human need. The question arises as to what need we have for church-supervised recreation. Do not other agencies provide needed recreation of all types? Is it within the field of the church to become just one more playhouse for the younger generation?

In this connection we may be sure that in three phases of the play problem the church has a definite place. First, it is the duty of the church to recognize play as a necessary part of life just as our work, our homes, or our religion. In the past the church has sometimes sanctioned a type of theology which would consider a wholesome laugh in a church edifice to be a desecration of a holy place. To-day, just as the church has concerned itself with the industrial life of the working man, so it must think of the play life of youth. It may not be in a position at present to make immediate sweeping changes, but it can at least dictate certain important principles that should govern play life.

Secondly, it is not enough for churches to give monthly socials and then bewail the fact that its young folks are patronizing unwholesome institutions. The church is under obligation to furnish an adequate amount of whole-

some recreation to its own young people. If it must give pictures on Sunday evening at the risk of losing some of its older congregation, it is better to do so than to have its adolescents attend Sunday-night movies where pictures are shown which are not vitally concerned with the welfare of youth. If the church must build gymnasiums and construct swimming pools for its young folk in order to furnish them with wholesome pleasures, are these not necessities?

Lastly, must not the church concern itself enough with the play life of its youth to adopt a sound educational and recreational policy? Is it not the work of the church to set standards of co-operation and right living? The church may become one of the most alluring places for youth to play as well as to worship. Was not the religion of Jesus one in which all were to experience a fullness of life? Should not this same standard be a part of the religion of the church, whether it entails the supervision of Boy Scout troops or direction of dramatizations?

The Recreation Movement

When we see city business blocks torn out to be replaced by public playgrounds and parks and extensive departments set aside in schools and colleges for instruction in organized play, we become aware of a great movement which indicates the development of new and vital concepts of play in American life.

The new physical education.—The modern attitude taken by those who are making a scientific study of supervised play is coming more and more to stress recreation for its contribution not only to the physical well-being alone, but its contribution to life as a whole. In the history of physical education we find that few countries have seemed to grasp the need of wholesome play for the sake of individual and group participation in activities that are beneficial in the creation of social attitudes as well as in the development of the body.

In France no system was developed because the ideal of manhood was the "gentleman," not the broad masculine type which other nations admire. In Germany physical

education was developed as training for the soldier class. In Sweden a program of corrective physical culture was set up in order to provide the needed type of exercise for the great farmer population. None of these embodied the real spirit of the new physical training. This new movement has its historical background in the old Greek gymnasia where every Athenian was expected to develop his body to as full a degree comparatively as he was expected to develop his mind. This did not consist of taking certain set exercises daily but meant participation in games, events, festivals, and the dance. All citizens were fitted to be participants, not spectators as most of our population is wont to be.

To-day our leaders in recreation have begun to grasp the spirit of the old Greek idea and have learned that carefully planned play is as important in a well-rounded life as is any other activity demanded by our social organization. They would have us play for the intrinsic values in play, for relaxation to the nervous system, for the social contacts which group play engenders, for practice in observing the rules of the games, for the development of a sense of pride in physical well-being and for the sheer love of freedom, the true spirit of play.

Social values of recreation.—In supervised recreation young folks learn to co-operate. They learn in their play situations many of the staunch laws of life which enter into their dealings with other individuals. In play life the boy or girl first learns the consequences of a riot. He comes to know that there have to be rules in order to preserve the game. Through his play he becomes a member of a distinct society, a society in which laws hold which are identical with those which function in the business world. The recreation movement is recognizing play as a phase of life which is an aid to the development of sturdy and noble character.

"I like to enjoy myself and take in my amusements and recreation when others are around," said one youth. "I like to learn to know folks in their playtime when they are frank about what they believe. If a fellow is lowdown, it shows up in the way he plays in athletics. When fellows grow up and get into business you can't always understand

or get around them, but if you see them when they are young you can find out what they really are."

In this can we not find reason for supervision of play? Is it not important that youth learns some of the values of life in the beginning of the game?

Playing fair.—There are cynics who say that the recreation movement is only taking the boy off the streets where he steals bread and putting him on the playground where he can steal bases. This does not need to be true. As Christian young folks can we not learn from the church and from our good reasoning that the value of play is in playing fair with ourselves and others? If we follow the rules of good sportsmanship and the principles of Christian living, we may have a play life that squares with a Christian conscience.

References for Further Reading

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Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will. (1 Cor. 12. 4-11.)

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. (1 Cor. 12. 17-21.)

And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, *divers* kinds of tongues. Are all apostles? are all prophets? are all teachers? are all *workers* of miracles? have all gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts. (1 Cor. 12. 28-31.)

CHAPTER VII

THE MANNER OF MY WORK

1. What are some of the social values of work?
2. What would you put into a code of ethics for the trade or profession in which you are most interested?
3. How can one develop a truly Christian attitude toward his work?
4. What do you consider to be some of the chief advantages of industrialism? Disadvantages?
5. What particular ideals of Jesus should be made effective in present-day industry?
6. What are the principal factors in the determination of your life work?

In the present-day world our standards of living have risen to a plane where we demand a myriad of necessities for our comfort. To have these it is necessary that much human energy be expended. In order to fit into this order of living, as individuals we must each contribute our share of human effort for the well-being of all.

The Meaning of Work

The term "work" has come to us with a sinister meaning. To some it bears with it the mark of degradation, social ostracism, and drudgery. The fact that in many early societies work meant the completing of delegated tasks inflicted on the many by the few caused it to be looked upon as an institution of serfdom. In our day conditions are entirely different. Some form of work is necessary for the well-being of all. The attitude toward work which makes it essentially a part of life and not merely an element to be endured is partly within the individual himself and partly in the speeded-up and specialized industrial system under which we operate.

How work came to be necessary.—Work came to be necessary as soon as men formed themselves into groups and were compelled to hunt for food. In primitive society the chief occupation of the male was that of hunting for food. He perhaps did not look upon this as work, although

it was invariably a daily task. Food was then the only real necessity of life. There was often a necessary search for shelter, but food was the principal need. The primeval hunter must have experienced a certain delight in achieving success. There was always a thirst for conquest, a passion to conquer, an elemental satisfaction in having captured the prey. No one could justly assert that the early savage had some remote conception of having to perform reluctantly a task for the upkeep of his race. We have no right to assume that we can read the embryo of any modern conception of the necessity of work into a primitive mind. To the savage this was merely a stimulating part of life, not a part of life set apart and estranged from some other part. It was the life that called forth all the elemental passions of his being in conquering nature and appeasing his desire. This was necessary, not as work, but as a part of life itself.

When society developed clans or other group units, a division of tasks came about. A part of the group went out to hunt, and the rest stayed behind to protect the camp. As social groups became more crowded and numerous and as food grew scarcer and more difficult to obtain, a division of labor became more and more necessary.

Systems were developed and some men's abilities shone out over others. Some personalities dominated; men were delegated to tasks they did not like; some were dissatisfied with the task that fell to them. Tasks were always necessary, but these tasks became work when man was pressed and compelled to do them in order to maintain himself in the social order. And when some men enslaved others to work for them and an idle, ruling, privileged class grew up, work became a curse and men hated it.

Every new whim in to-day's society calls forth a new expenditure of energy. New inventions, new ways of curling hair, new foods, new medicines, all call for a new corps of workers. Man has learned that he must pay for inventions, for luxuries, for the needed comforts of existence with the efforts of his own mind and hands. Everyone must work at some trade, profession, or enterprise.

How work affects manhood.—Work to-day has become a

complicated, highly organized, amazingly diversified affair. The complexity of modern civilization, the variety of tastes, the ingenuity of inventions, the swift changing of fashions and the many-sided human interests and increasing wants have conspired to make piles of added work for everyone.

Now, work as it is conducted to-day affects us in various ways. First of all, everyone knows that he must learn some kind of trade or profession in order to cope with life. Unless he was born with a silver spoon in his mouth he must work. Furthermore, our general social attitude demands of everyone who is able-bodied and mentally capable that he shall work at something to pay for his keep. Even though he inherits wealth we insist that he has not a social right to be an idler whom society must keep. Those who do not make definite contributions to the social life are the parasites of society. They take everything and give nothing. Work, then, must be *shared* by all as a matter of human fairness.

In the second place, work differs in skill, desirability and pay. In a general way there is a broad social law of distribution of ability, tastes and aptitudes for various kinds of work. There is also the law of scaling the pay in proportion to the skill and technique demanded in each particular kind of work. These factors stimulate ambitious youth to aim for the higher and more remunerative positions. The young soon learn that in order to get into these better-paying jobs physical and mental and moral fitness is necessary? One must take time to train definitely for the job or trade in which he wishes to succeed.

The kinds of work to be done.—Work has already been pretty definitely scaled, rated, and set off into definite inclosures. Think of the long list of specific occupations open to eager, ambitious youth to-day. A partial list would run thus: accounting, advertising, agriculture, architecture, art, baking, banking, brick making, building, and so on, down a long list of more than one hundred different trades and professions, each having its particular line of activities, requirements, preparation, and scales of pay. If one were to compile a complete alphabetical list of all occupations, trades, and professions, he would have convincing

proof of the existence of innumerable fields of endeavor which invite the most diverse talents and training.

It is also an interesting fact that each trade and profession has its own problems of ethics. Each profession is hammering out its own standard of conduct. A physician must not refuse to treat a patient because he has no money with which to pay. A lawyer must not defend a client whom he knows to be guilty. A merchant must not misrepresent damaged goods. The traditional moral standards are being revised to meet the changing concepts resulting from a wider experience and a more intelligent consideration of problems.

We need in every trade and profession clear-eyed Christian men who will bring over into their particular trade or profession the Christian principles of conduct and properly apply them to that specific trade, for we all know that unethical and unsocial practices are a constant menace to clean business and good society. In fact, the enforcement of a working standard of good conduct in any trade is a social necessity. It is not only good ethics but good business to practice courtesy, fairness, honesty, and sound service.

In many trades a written code has been worked out and printed. Such a "code of ethics" has proved most useful and stimulating to all who would do right, and a great embarrassment to those who would be lawless. Such moral suasion is very powerful and can be definitely applied to the refractory members who are sometimes expelled for "unethical conduct" in the given profession or trade.

My Share in the World's Work

It is obvious from what has been said that in justice to all everyone should share in some phase of the world's work. There is so much work that must be done as long as we all insist on living in the complex, luxurious manner of modern life, that if some shirk others must add to their load. If there are ten men to carry ten sacks of cement across a bridge and two of them refuse to carry theirs, some of the other eight must make two trips or double the load. This same principle applies to the whole industrial

world. The more idle people we have in the social order the more labor must be done by those who will work.

Everyone should work.—We see, therefore, the importance of work and the necessity for every member of society doing some kind of useful work which will benefit the group life. I must work, either for myself in some trade or business, or for someone else who conducts a trade or profession. I must not remain idle, become unproductive, or drift into the tramp or sport class. Nor should I try to live merely by my wits, my cunning, my unscrupulous scheming. The burdens of society are made heavy by the increase of those who make gambling, racing, and the sale of drugs, tobaccos, and rum their life business. The alarming increase of the idle rich and the improvident poor is a threatening situation that greatly disturbs our industrial order.

Everyone should do the work he can do best.—How to fit into the working scheme of things is a problem confronting every young person who means to face life aright. We can see at a glance that work will be done best and workers will be happiest when each one finds the trade or profession in which he can naturally do his best.

How shall one find that place?

This question brings us face to face with the problem of choosing one's life vocation. How may I know the life work for which I am best fitted?

The factor of primary importance is to find out, if I can, what line of activity I am by nature best adapted to carry on. Everyone knows that life is full of misfits, people who have drifted into the wrong job. There are too many square sticks fitting poorly in round holes. There are poor teachers who would have made good farmers, and wretched musicians who would have made excellent stenographers, and some stenographers who might have made creditable musicians or writers. If one finds it impossible to express thought readily in speech, nature has barred the way to the law pleading or the ministry. Such a one may never become a great speaker. The first business is to find out what one is best adapted to do by virtue of his native bent of mind and aptitudes.

That may be ascertained, or at least some indication may

be gained, from a vocational test conducted by some one who is qualified to make psychological tests. Some high schools and colleges are giving vocational tests to the pupils who care to take them.

Such a test, of course, will not definitely indicate the specific trade or profession that one should enter, but it will help to determine the prescribed field of vocational activity in which one is likely to do his best work. Within that particular field may be found various specific lines of work in any one of which one might do well. For instance, if I should find out that I have little or no native bent for organization or detail I would never make a conspicuous success in managing a big factory or school. Strive to get into the groove of your native bent, then you will do your best work, find your greatest happiness, and contribute the most good to society and self.

The second consideration in choosing one's life work is the demand for the particular vocation for which one has a natural aptitude. If you have a mathematical and organizing turn of mind and your father is a banker and needs you, the chances are three to one that you would do best in the banking line, although you might do equally well in some mechanical trade.

Let remuneration be the least important factor. To be able to work with zest and ease and success in a five-thousand-dollar position would be far preferable to a ten-thousand-dollar job in which I am handicapped and feel discontented.

Everyone should be at his best when at work.—One might find the job for which he possesses natural aptitudes and has taken special training, yet measurably fail because he does not keep fit for his work. Physical unfitness will do much to prevent one from making his best efforts or from achieving his greatest possibilities. If it is so important for athletes to feed, sleep, and exercise regularly, should it not be equally necessary for me to take the same care of my body if I want to win out in my trade or profession? If football players must cut out drink, drugs, and late hours, is it less necessary for young men in trades to do so? "What's sauce for the goose must be sauce for the gander," reads an old adage.

How many jaded clerks make serious mistakes in figures? How many sleepy stenographers send out faulty letters? Such blunders must be set down as loss to the business and in the end affect the income of the individual himself.

Another factor that keeps many from promotion is the fact that they took some short-cut road when preparing for their work and as a result are not accurate, reliable, or highly efficient.

There are those, and many, who do not take their jobs seriously. Their attitude toward their work is wretched. "What do I care so I get by?" one hears them say. "I am after the pay, and I don't care to do any more than I have to," say others. "I just hate my job and I'll leave this place just as soon as I can land another job," sputter some. One's attitude toward his work is a spiritual, an idealistic factor. One may determine his attitude deliberately. No amount of professional training can atone for wrong attitudes of mind.

A minister friend with whom I once counselled about accepting a teaching position in a college said, "Take it, John, and make up your mind to be so useful that they can't get on without you." That has been my motto now for the nineteen years that I have been a professor in the university where I am at work. This spirit has won friends for me among both students and faculty, and has made the heavy duties joyful.

One must learn to get most of his fun out of the things he has to do most of the time. You spend more time at your job than you do anywhere else. Seek to adjust your life to your vocation in such a way as to be reasonably content and happy. Your content and happiness constitute the bigger end of your pay envelope, even though you must have some money to live on.

Conditions Under Which We Work To-day

Work to-day is highly organized, definitely set, and wonderfully speeded up. The conditions are fixed by the industrial system, so that the worker is not at liberty to change his environment at will. Once he has chosen his trade and stepped into a job, he must do it as demanded

by the system in which he becomes a cog; so that, although he might primarily like the work under certain conditions, the system compels him to labor under such disagreeable conditions that he loses all joy in his work. What, then, shall he do?

Modern industrialism.—The work of the world to-day is being done under the system known as "industrialism." This method entails a high degree of organization for the purpose of efficient results in manufacturing and distributing the goods men need, stimulating existent wants and creating new ones.

Industrialism means the pooling of fixed capital, the construction of large plants, the employment of large numbers of workers, the impersonalizing of work, the easy dodging of personal responsibility, and a dangerous control of men, money and living conditions.

Defects of the industrial system.—No system is perfect. Consequently, the worker of to-day must take his job in the factory, department store, or railroad with the conditions of labor, wages, hours, and surroundings already fixed for him. His only effective means of protest is by counter organization in labor unions, which enable him to bargain collectively through his labor-union representatives. This is very remote, uncertain, slow, and expensive. He is always at a disadvantage in a contest with the system or, more definitely, the gas corporation, railroad, or factory.

The worker is constantly kept on his toes, having to resist being imposed upon by the system, which must keep its eye upon the profits of the business. Moreover, inasmuch as the greatest problem of the industrial system is the keeping down of the cost of production, and inasmuch as the worker is almost invariably treated as an item in the cost of production, one of the primary aims of the business executives is the curtailing of the worker's salary. The worker, on his side, must find his share in the wages paid him; he therefore seeks to boost wages whenever and however he can. The two groups become competitors, enemies—having different interests at stake. War often ensues in the form of strikes and lockouts. Such strikes and lockouts are economically expensive to both sides, and, worse still, they create distrust and discontent.

Benefits of industrialism.—This system or method of getting needful things done is so obviously advantageous over the old individual hand method of industry that no one could think of returning to the old way. The new industrial method has vastly increased the ease and speed of doing things. It has made production of goods abundant, accessible, and within the economic reach of all. The conditions of the workers as a whole have greatly improved. The work they do is less laborious, though often monotonous. The pay is better. Working conditions and the worker's scale of living have improved.

It has greatly increased the productivity of labor itself. It has raised the tastes and standards of living. It has put books, arts, music, movies, radio, and many other delightful things within the worker's reach and enjoyment. It has shortened his working hours and lengthened his leisure hours. A larger and more prosperous middle class has developed.

Regions of the earth not yet highly industrialized have benefited as fruitful markets in which to buy raw material and in which to sell finished products. Both of these factors help to enrich the life of such regions, in which exist vast grain fields, large herds, and great quantities of furs and wools. Coal, iron, oil, and minerals of many kinds create work and wealth for all.

The countries that are rich in natural resources, skilled in manufacturing, and rapid in transportation hold the advantage over others. The struggles of nations revolve about the possession and control of raw materials and ready markets. Superior foresight, diplomacy, and skill count heavily in such a struggle. Witness English rubber owners commanding the world's raw rubber output and the United States' automobiles, steel, and movie output as conspicuous examples. The colossal struggle for the possession of coal, iron, and oil fields is in full march.

Idealism in industry.—The outcome of industrial struggle hinges most largely upon the ideal that is operative at the center of the system. If the ideal of mere mastery, amassing of corporate or even national wealth shall prevail, the weight and speed and cruelty of industrialism will smother and smash the civilization it creates.

It may become a huge beast that will devour its own children.

It is here that the ideal of Jesus must be made to work. Industrialism may become an immense blessing, if the ideal of Jesus can be injected into it and be made to operate in industrial activities. If the ideal of Jesus can help turn industry from the selfish to the service motive, a much finer world to live in may be expected.

But contending interests are at work in the industrial world. Many merchants and traders and some captains of industry are ruled by pagan ideals. That group believes in the use of force, resorts to coercion, depends on corporate manipulation, even basely fraudulent methods of fleecing the public. That group must be resisted, beaten, transformed by the Christlike methods of the Golden Rule, the principle of fair play, and the ethics of genuine justice.

There are of course powerful resources on both sides of this drawn battle touching our ideals. On one side are money, legally entrenched privileges, star-chamber directorships, cunning devices to beat the game, pooled and organized interests, more or less determined to win out in temporal goods for selfish ends, often at the serious cost of lasting spiritual values.

On the other side are the powerful forces working for human liberty, human comforts, education of the young, stamping out of disease, building into men and women swaying ideals to live by. On this side are leadership of the higher sort, educators of fine training, writers of ability, editors of humanitarian interests, some moneyed princes with large vision, and prophetic dreamers who keep the stars and rainbows in sight of the toiling masses that they may not forget God.

By fixing the primary interest upon human worth, the preservation of life, the protection of the weaker classes, the guarantee of freedom, development, and happiness, industry may be made a great blessing.

We see, then, that Christianity has the principal part to play in furnishing the ideal that shall control conduct in the vast system of industry in which men must work and be the means of assuring the future of modern civilization.

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This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. (John 15. 12-16.)

Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith; *so do I now.* But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: from which things some having swerved have turned aside unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. (1 Tim. 1. 1-7.)

CHAPTER VIII

MY FRIENDSHIPS

1. What should be one's object in having intimate friends?
2. What should be the standards of a Christian in relationships with those of the opposite sex?
3. Should one seek to develop friendships with certain people just because they are interesting?
4. What are some of the questions one should ask himself in becoming a member of a fraternal organization?
5. What are the advantages of church membership from the standpoint of friendship?
6. Should a Christian seek to make friends among people from other lands? Why?
7. What may a Christian learn from the friendships of Jesus?

"WITHOUT true friends this world is but a wilderness," said Lord Bacon. Life takes on a worth-while meaning because in our tasks and in our play we have friends with whom we associate. They make life more real and meaningful because of the added zest their personalities give to our experiences. For the sake of a joyous life for ourselves and for the opportunity of serving others in a real way, we need to make and hold as many friends as we can.

MY PERSONAL FRIENDS

Real personal friends are few. Those who enter into our lives, or, as Emerson put it, "Those before whom we can think out loud," can probably be numbered upon the fingers of our two hands. But it is these friendships rather than the wider circle of acquaintanceships that mean most in our lives.

My "pal."—The type of friendship we find in our pals is well described by the ancient Greek philosopher in the saying, "Friendship—one soul in two bodies." Pythagoras would have expressed the truth quite as well had he said, "Friendship—two souls in one body." That is, the soul of my "pal" is really my own and my soul is really his.

It is not that we are alike necessarily in temperament or tastes; "palship" merely means that two individuals have

the capacity of feeling into each other's thoughts, and pleasures, and problems and giving out a mutual understanding for each other.

Did you ever feel a bit discouraged and then have a chat with your "pal"? If you did, you probably found that the whole world had changed. Everything looked different after that. Your trouble vanished. This is just like a slightly ill person putting his case before the physician. He feels better right away because he has told someone who understands. But ask yourself, "Am I the sort of 'pal' who is ready to understand a friend or am I likely to be influenced by some foolish prejudice that prevents my judging fairly?"

What should be my real attitude toward my "pal?" Suppose we are not at all alike. Often one's tastes differ very greatly from those of a very dear friend. Perhaps on some lines his idealism is not as clearly defined as mine. Perhaps in other ways I am his inferior. Will I impose upon his sympathy in some of my weak moods to the extent that he will too deeply share my weaker attitudes? Will his lack of idealism cause me to lose faith in steady standards or will I be big enough to give ear to his problems without falling under his load. "Palship" is a big undertaking. It has untold joys and pleasures in store for friends, but it also entails many tests and encounters that appear unannounced along the road of life.

Friends of my own sex.—It is natural that youth should attract youth. Youth needs the association of youth to give it the freshness and warm vital pulse of life. A young girl needs to associate with other young women because there can be so much more frankness and informality in discussions in which only girls take part than is possible where men are included in the group. A young girl needs to know how other young women are facing life, the standards they live by, and the principles they follow in solving their problems.

Any young woman who has visions of becoming a useful member of her community, whether she goes into business, or becomes a home-keeper, has need of knowing her own sex. How can she come to know intimately the women in the various community groups? Most of them will be

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acting behind a forced reserve, which is often considered necessary when one is in the public eye. It is only through knowing such women as these in their youth, when they are frank and confiding and impulsive, that one can understand them when they settle into the more conservative attitudes of business and social living.

Likewise, for similar reasons, young men need friends of their own sex. However, as Christians, young men and women must see that a wholesomeness is preserved in their most intimate friendship groups and that these friendship groups do not degenerate into the cheapness of a gang.

Friends of the opposite sex.—I was just reading in a current newspaper about a young man of nineteen whose mother objected to his having girl friends. He wanted to chum with girls and he wanted to go to parties with them, and he was anxious to know if he were actually too young. The boy was an only child, and obviously his mother was not yet willing for him to become interested in girl friends for fear that he would drift into some of the degrading relationships she had read about. Here was a case in which mother and son had failed to adjust themselves to an unavoidable situation. It is just as possible and just as natural for young men and young women to have friends of the opposite sex as it is for little children to play together.

In our teens we should be able to play and chum with the opposite sex on just such terms of friendly good fellowship. A boy of nineteen should have lots of girl friends. He can select girl friends as comrades in amusements, and likewise the girl of sixteen to twenty can have many happy times in parties of mixed company. To-day young men and women can talk very freely upon many subjects without embarrassment. It is only right that they should share each other's ambitions and thought life.

This comradeship can go on between sexes without either a young man or woman becoming too serious, at least until both are old enough to have settled upon some career or definite goal. The old adage, "There is safety in numbers," is a good thought for young folks to keep in mind. One is never too old or too young to have lots of friends of the opposite sex.

Our problem is to learn how to make and keep these

friendships wholesome. We must learn to look upon friends of the opposite sex just as we do our ordinary "pals." There is no need for a mother to think it is wrong if her nineteen-year-old son wants girl friends, but it is her place to help him find the right type of girls with whom to associate.

There are, of course, lurking dangers in making certain types of acquaintances. The young girl of seventeen or eighteen who goes about with business men fifteen and twenty years her senior just because they are interesting and have money to spend is running dangerous risks.

On the whole, however, friends of the opposite sex are a necessary part of youth's life. The interests of one often wholesomely supplement the interests of the other. One, of course, may often be faced with the fact of sex consciousness; but if this can be controlled intelligently, young men and young women may be the best of friends in their teen years.

After marriage.—We cannot leave this question without considering the subject of friendship with the opposite sex after one has found his lifemate and entered upon the joys and sorrows of married life. It is impossible that one's associations with members of the opposite sex should stop after marriage. In every walk of life—in the office, in the home, on the boulevard—men and women meet and converse. The relations of the couple who build marriage upon friendship will be founded on mutual trust. Such a wife or such a husband will treat the friends of his mate with all kindness and consideration, secure in the thought that in such a marriage as theirs jealousy and suspicion are unworthy and unnecessary emotions. The foolish idea of complete ownership of one's partner after marriage with a demand for complete separation from former friends is senseless and perilous. It often creates discontent, suspicion, and sometimes even estrangement. Even though some risk may be involved in continuing these friendships, mutual trust and confidence is far better than unreasonable demand.

My Friendship Groups

Just as we think of books as belonging to different classes, we classify our friends in various groupings. Each

friendship group to which we belong contributes to the broadening of our experience.

My elder friends.—Among our elder friends are our parents, our teachers, and the elder friends of our business world. Because of the rich experience of these folk they have a wealth of valuable companionship to bestow upon us.

As youths we have often overlooked our parents as friends because we have so generally taken them for granted. "Dad hasn't got any time to bother with me," or "Mother is too busy to listen to my troubles," is often the cry of youth. Yet, for my part how many times have I been too busy to sit down and talk it over with the folks? If I have thought that they didn't want to hear me pout about my troubles but actually did sit down to have an intimate chat with them as I would with some of my young acquaintances, I discovered them sympathetic listeners and helpful counselors.

A young father came into my office the other day and began talking about the future of his son. "I'm going to pal about with my boy. I'm going to take him on tramps in the mountains and have long talks with him on what life is about."

There were several young folks in the office at the same time, and, as the young man spoke, they looked up in a puzzled way. After he had gone one remarked, "Oh, it sounds all right, but he'll probably be too busy to chum with his son just as our parents are."

Will we be the ones to be too busy to chum with the folks at home? Perhaps they too could tell us something of what life is about. It is true that we must think for ourselves, but may it not be that our parents as friends have a valuable contribution to make to our lives?

And what of our teachers? Do we think of them always in a formal way, or do we realize that they are human beings who are continually giving their services in an effort to help us to live more happily and to obtain a better understanding of life's values? Have we given these men and women in the school and business world a chance to know us and to help us or do we seek only younger friends?

My fraternal friends.—To be a member of some frater-

nal organization, whether it happens to be an Epworth League, a business association, or a college fraternity, is one of the real joys of life. Through such organizations one has the privilege of becoming intimate with an entire group rather than with merely one personal friend. But one's fraternity is not merely an institution insuring social, professional, or religious advantages; it is a character-molding institution. The type of manhood or womanhood it turns out depends on the attitudes of the members toward the fraternity, what advantages they expect to derive, what obligations they expect to assume, and what standards they choose to uphold.

There is a danger that I may place too much emphasis upon my particular group. There is a tendency for young folks to think that their gang is the only one. I have a right to assume that my fraternity may be best for me, but I have no right to feel that the friends I make in this group are the only ones I should have. I should go into the organization with the hope that it will develop my friendly spirit so that I may be better able to associate congenially with those outside its bounds. I have no right to join a group with the sole attitude of gaining some personal advantage or of putting some scheme over on my friends. I must avoid treating my group as a closed corporation or as a means of furthering selfish ambition.

As a member of a fraternal group I have a right to expect certain advantages. I must think of my own personality when I enter any group, and for this reason I must consider in what ways my fraternal friends may help me. First, these friends should be the type that I can easily know well. If in my fraternity I can meet various types of individuals and learn to share in their lives as I mingle with them socially, then there will be real values that I can gain. Secondly, when I join an organization I usually expect to align myself with a group of people having like interests. If I am interested in religion, I join a church where, in an organization of Christian folks, I expect to find those with whom I may worship and follow the Christian ideals of life. The earliest Christian churches were really made up of groups of friends who wanted to interpret life's meaning according to the teachings of Jesus.

If, then, we enter a fraternal organization with the expectation of obtaining so many advantages, it is only fair that we be ready to face the obligations that must necessarily come with such a connection. First, we must be willing to put something into the organization, not merely money but other elements just as worth while; my young people's organization needs my service and work as much as it needs my warm congeniality. Passive co-operation in the cabinet of my League and committees of my church school will not do; they need active participants who see things to be done and go ahead and do them. Friendship and respect are earned by honest effort.

Secondly, I must be loyal to these friends and play square. For some personal gain I must not betray the crowd and play the part of Judas to my companions. If my friends are wrong, I do not have to countenance the wrong, but I can be sympathetic and understanding of their failings. The life of a fraternal group is no more stable than that of an individual. I soon have to learn to turn a deaf ear to the queer quirks and turns of the individuals who make up the group in which I associate. Fraternities sometimes tend to create moral cowards through fear of group opinion.

Thirdly, an obligation I owe to myself as well as my group is to retain my individuality. If I decide to become a member of a group and share the joys of the friendship it offers, I have no right to settle down on a dead level. I must retain my freshness of thinking and my leadership qualities, rather than become a sponge that does nothing but sap the standards of my friends. I must retain enough of the "me" to be always as uniquely entertaining and delightfully refreshing to my friends as I expect them to be to me.

What standard will I keep in my fraternal life? After all, an organization of any type, whether it be a school, a lodge, a college "frat," a gang, or a church, is an institution as contrasted with the individual. Every group is likely to have in it an upper and a lower pull. I must take sides. Above everything else, then, may I always seek to keep the individual in mind as the most important factor. With due appreciation of all of the advantages of the organiza-

tion I will never seek to sacrifice my friends or my principles for the sake of the institution. If someone is not a member of my fraternal order, I will respect him just the same and make every effort to be his friend.

Friends from other lands.—I have a shelf of books in my office which describe the life and religions of other countries, but they are cold and factual when I compare what I have learned from them with the actual experiences I have had with my friends from other lands. There was the little Russian refugee who had escaped from three prisons, had been deprived of parents and wealth, and had come to the university to study philosophy in an effort to find some lofty idealism to contrast with the stern reality she had lived. She spoke a broken English that would have placed her in a low class of American immigrants, but in her own language I am told she used a speech that was indicative of learning and refinement. On the campus of the university that she attended she was overlooked and unnoticed save by the few who acknowledged her in condoning condescension. There was a little Japanese girl too, engaged to a Buddhist priest, who came into my office to read some of our literature on Christianity. I shall not forget a Buddhist either, who came to study modern methods of religious education. These folks of other lands are to be found in every classroom; some of them we meet at the shops, some at our back doors in the person of the vegetable man or the errand boy. We often have some in our homes as domestic helpers.

Why is it that we so often ignore these folks who come from countries where friendship is treated as a matter of sincere fidelity? We so often mistake their broken English for a mark of ignorance without taking into consideration the store of native philosophy which they might be able to give us in their mother tongue. When we live in a country where we countenance democracy in everything from government to education, how is it that we fail to extend our democracy to our friendships? Is it necessary that we travel abroad before we can appreciate the international friends we have so many opportunities to meet at home? Will it ever be possible for nations to compromise and understand each other unless we learn to make certain

congenial contacts with the various races represented in our own community? It is not right to read and revel in the philosophies of other lands and after closing our books pass by a man or woman who represents the racial culture and learning we have just been enjoying.

In our contacts with our foreign friends, especially with Orientals and those of other religions who come to us, we have something more to remember than that we are just Americans. We have to remember that to these people we represent the Christian religion. Religion rules the whole being of the Oriental. His politeness and reserve are a reflection of the ideals of the religion in which he has been schooled. We connect his manners with his religion and have to admit that there must be some worth-while features in his faith. In the same way we connect the cruelty of some non-Christian peoples with unsocial precepts in their religions. But it is well to observe the Oriental who comes to this country with a pride in his own ancestry and learning. When he finds a group of professed Christians who are habitual snobs he makes the mental note that Christianity is wrong. When war-hardened and reality-ridden folks come to this country with no religion but realism will they think that our idealism is worth adopting? They are not acquainted well enough with our language to study our theology and our Bible and draw their own conclusions; they can only judge the worth of Christianity by our actions. Do we not know that Christ was a great Friend? Then to follow him we too must be friends and extend our friendship to international bounds.

Principles Governing Friendship

As Christians we have been led to see how essential it is to have certain standards that will guide in all phases of life. Therefore, it is only right that we should keep in mind certain principles regarding our behavior as friends.

To have a friend I must be a friend.—Friendship demands give-and-take as does any other relationship of our everyday life. If we want an education, we cannot just take it, but must assume a friendly attitude toward books and teachers. To obtain success in any given trade or profession there must be a cheerful giving of time and energy.

Thus in friendship there must be a conscious effort on our part to give out as much friendliness as we expect to receive.

A young man came to me with a depressed and morbid outlook on life. He has a mental grasp of facts rare in one so young. In matters of human learning he is profound, but he longs for companionship. He had been without friends for so long that he thought he did not like people. He was not even willing to make friends. He was afraid to try.

"I can never be successful," he said. "I am not interested in people. I seldom care to meet or see them. I know that in order to use the knowledge I have accumulated I ought to know others. This is impossible, for I am not naturally gregarious."

I asked him if he had ever tried to know folks. He said he had never tried because he was sure it was no use. Then I asked him if he was unhappy because he feared that he could never be successful. He was surprised when I mentioned the word "unhappy," because he thought no one could detect the nature of his mood.

Here was one craving the values of friendship yet unwilling and afraid to make any effort to be friendly himself or to give others any opportunity to be friendly to him. Being a friend is one of the most fascinating adventures in the world. If you invest in friendships, the interest comes in at some of the most delightfully unsuspected moments. Perhaps the one you thought your most stupid acquaintance will be able to tell you something about life which will utterly revolutionize your thinking.

The selfishness of friendship monopoly.—When one can have many friends and thus enlarge and widen his experience as a result of having access to the experience of others, then friendship develops one's personality as nothing else can.

However, there is a danger that two people may become so jealously devoted to each other that neither is at liberty to make other acquaintances. Friendships like this actually tend to make one's life narrow and bigoted rather than bringing to it a wealth of experience. This type of friendship often develops in the lives of young women to the ex-

tent that they cannot separate even when there is a possibility of marriage for one of them.

Among married people, if fidelity goes to the extreme that both parties resent outside contacts on the part of each other, life soon becomes drab for both. A personal friend is indeed a blessing, but the object of friendship is not that it should prove to be an obstacle to further friendship but that it should prove to be an inspiration and a comfort no matter what individual interests the parties in the friendship happen to possess.

Friendship is fellowship.—Friendship, wherever it is found, is builded upon like-mindedness and similarity. Friends are those who are able to think and feel together.

Christianity is essentially a friendship religion. Jesus presented God not as a Supreme Ruler or a tyrannical Monarch but as a friendly, sympathetic Father. Not only did Jesus present God as a Friend but he selected friends to help him preach the gospel. His disciples were friends in whom were found individual characteristics of loyalty, devotion, and sacrifice. In the group there were all of the possible elements that might enter into a fraternal order, from the intensive love of John to the resentful doubting of Judas. But Jesus loved them all and knew that each man, in his way, represented life. He was big enough to overlook their shortcomings and he found within each one of them some element of manhood to respect. Jesus also chose many friends from among his general followers. He found the best in sinners and publicans and inspired them all to a nobler life.

Therefore, if we are to live as Christians every day, we must catch this friendship ideal and see that in our lives we reflect the friendship spirit of the Master.

References for Further Reading

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Religion and Life, Frere, W. H. Chapter VI.

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Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same? And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. (Luke 6. 30-35.)

Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath *of God:* for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good. (Rom. 12. 14-21.)

CHAPTER IX

HOW I LIVE WITH OTHERS

1. What are some of the most common causes of difficulty in getting on peaceably with other people?
2. What are some of the disadvantages of remaining in one locality all of one's life?
3. What are some of the greatest tests of the neighborly spirit?
4. Is it the duty of a Christian to place certain ideals above considerations of a narrow patriotism?
5. What are the principal factors that stand in the way of getting rid of war as a method of settling international disputes?
6. In what specific ways can young people help in the solution of world problems?

Living with others is an art and a science all in one. There are some folks who seem naturally sympathetic and understanding and are familiar with the life situations not only of those in their own neighborhood but of the peoples of other cities and countries. Others have mastered this art of living through study and travel, by these means gaining a knowledge of other peoples, appreciation of their accomplishments, and a feeling of neighborliness.

Difficulties of Living Together

Since no one has lived out his life without having had certain contacts with the men about him, it seems that after so many thousand years of experience man ought to know pretty well how to get along happily without infringing on his neighbors' rights and without being seriously affected by some of the perverse actions of his neighbors. The truth is, however, that man still has much to learn.

Lacking the knowledge of living conditions.—We so often hear grumblers going about uttering the worn-out complaint: "Why don't folks leave me alone. I'm getting along all right if everyone would only keep out of my way." As a matter of fact, no one has ever gotten on completely

by himself. There has been so much overstressing of personal salvation and individual freedom and individual rights that some folks have gotten an overgrown idea of independence to the extent that they quarrel when someone walks across their path with ideas different from their own. They get so centered in their individual ways of thinking and acting that they cannot understand how other views and other modes of action can be worth while. After a while they get so set in their ideas that they actually become afraid to learn anything new for fear they will have to give up their old mode of living.

Our intolerance toward other peoples seldom has any deeper foundation than that we do not know the facts about how other folks live or think. As long as the ideas of other folks are not harming us, or as long as their actions do not cause us trouble, we have no right arbitrarily to enforce our private opinions upon them.

In one large city a school system was continually making it difficult for a Russian community. The truant officers were continually summoning the children to the juvenile court because they did not attend school. When a sympathetic inquiry was finally made it was discovered that the children remained at home only on the days that were their religious holidays. The survey made possible an intelligent program of Americanization which immediately remedied the situation.

In order to live intelligently with our neighbors we have to know the conditions at least in the area in which we live. A slumming party with high hats will not do the work; we must make a real effort to know and understand in order to help.

Lacking the technique of cooperation.—After we discover some of the conditions, what are we going to do about them? Are we going to build a wall around each separate social unit in order to insure protection and noninterference? This will never aid us in living together. The most it will ever do is to keep us from fighting. But neither the mote nor the castle wall was ever completely successful in this regard.

But do we not have dozens of agencies in our present society which are trying to promote cooperation in every

field of activity? There are labor organizations, societies for aid to children, parents, and disabled soldiers, organized recreation, and any number of others. The difficulty to some has seemed that there are too many of them. Are a number of social agencies needed or should there be one large organization delegated to take care of all social needs and activities?

There is no doubt that certain social agencies have a uniqueness about them just as do groups of people, and that certain people get along in institutions and organizations that allow them to express their individual tastes. But there have developed almost as many types of institutions and organizations as there are individual folks, and their motives and purpose overlap to such an extent that there is a lot of institutional bungling. When there is an attempt at cooperation the folks involved differ so in the details of their relative enterprises that they never get to the point of seeing any common object. When there are enough people in a community to fill only one church it is too bad that some five or six churches stress the small differences in their theologies so much that they cannot see the common goal of their common religion. There is the same stupid overlapping in large cities in which anywhere from six to ten social agencies send visitors to the same family. Is the difficulty that we do not need specialization or is it that as yet we have not established a technique of cooperation? We stumble stupidly over details and fail to arrive at any common understanding.

Lacking the neighborly spirit.—How is it that, as a general rule, we are so self-centered in our home and community life that we show only a neighborly impulse in the time of a crisis? We can arouse ourselves to send money to the Japanese when there is an earthquake in Tokyo with quite as much spontaneity as we can when the quake happens to be in Santa Barbara. During war time we are quite as interested in saving German babies as in saving French ones. In such crises we recognize a great human claim which society compels us to meet. Why is it that we do not feel this responsibility in everyday life?

First, those things and places and events which are in our immediate surroundings are the most vivid and real.

We tend to give attention to the things we feel most and to overlook what is far off and vague. We need to make intelligent connections with those things, which, although not always near us, demand our attention and consideration.

Secondly, we need to get the neighborly spirit in the sense that Jesus preached it. A neighbor is anyone who needs our help, whether he is someone ill next door or a starving Armenian across the ocean. It is our responsibility to share some of the burden. When the street a block away from me was paved, part of my taxes went to help pay for it, because the condition of that boulevard was important to all the drivers for several square miles around.

In civic matters the government regulates responsibility. Cooperation with civic enterprises is legally demanded. But what about the pressing human needs that crowd us on every hand? These are the needs that no forces save the living human cries of our neighbors compel us to meet. Here is the supreme test of neighborliness. Is the spirit of Christ within us to the extent that our neighborly spirit responds to the needs of human life about us? Our obligation to our neighbors in an ethical sense is not forced upon us; our will to be neighborly depends upon our own vision of Jesus' ideal.

The Curse of Provincialism

The curse of communities, sects, societies, clubs, and parties of all kinds has been the provincial mind. Anyone who has lived in a small town knows the small-town spirit.

"Why should we help the big city build a courthouse?"

"If you move your college here to our town, we'll help you, but we are not going to send our good money to your city."

Such minds are locked within small-town walls. Their thoughts are provincial. All their interests are sewed up with themselves and their immediate geographical neighborhood.

Many go not even that far but stop with their own street or block or their front gate. What a pitiably narrow world!

"I'll help pave *our* street," they say, "but I'll be hanged if I'll help them fellers pave their street."

If everyone should talk and act only in terms of local interest, all wider progress would stop. Of course, there is a certain local pride and interest that one must have in his own dooryard, his own block, and his own town, but he is not a big-minded person until he can pass beyond merely local interests and also see and feel and touch broader, more distant needs.

"My country, right or wrong."—There is a certain national pride that belongs to those who live under either a monarchic or democratic form of government. They must feel a deep sense of loyalty to their flag, their president or king, and their country's ideals. They must stand ready to defend its essential interests if they are jeopardized.

The fact is that the government guarantees to us certain rights, privileges, and protection without which we could not live in safety, peace, and enjoyment. There is a certain wholesome national patriotism which every citizen must feel toward his own country.

One must not be such a blind patriot that he assumes that his own country and its officials must of necessity be always right in a dispute with another country. It is so easy just to say, "My country, right or wrong."

Are not justice and right higher values than mere blind national loyalty? May not our chosen officials sometimes be too hasty, act upon insufficient evidence, come to wrong conclusions, be influenced by "big interests," or even suffer from the contagion of war psychology and draw us into international difficulties needlessly? We must get beyond the mere blind, prejudiced talk of "My country, right or wrong," and enlist in behalf of human interests, international amity and justice. We must insist upon the principle, "Before it acts my country must see to it that it is right in so far as the right and just thing can be seen." Reason and justice must be made bigger factors in the world's life than brute force. One can sometimes force an opinion upon a weaker neighbor, but one suffers in the long run if his act is humanly unjust. The same brute force that established the wrong will be efficacious in retaliating against those who inflicted the wrong. Witness Germany under Bismarck humbling France and enacting heavy indemnities by force of arms, and a few years ago France in

the great World War forcing Germany to her knees. Nothing is ever settled permanently until it is settled in terms of justice and fairness. Intrinsic right is long-suffering but it never forgets or lets go.

Cooperating with organized effort.—Communities, like persons, can do many things cooperatively. More and more the principle of definitely organized cooperation is recognized and acted upon. Modern business has taught the economy and power to be obtained by combining similar industries. Workers have learned that by cooperating in labor unions they can get such results as could never be secured by individuals. Similarly, communities are learning to cooperate through appropriate organizations in order to accomplish worthy objectives. Several Western States are finding it advantageous to cooperate in the vast project known as the Bowlder Dam enterprise, a project that will furnish water for millions of people and irrigate vast tracts of arid lands in the Southwest. Los Angeles and Long Beach, two powerful and growing cities, have united their forces, funds, and wisdom in building one of the world's biggest and best harbors, an enterprise neither one could have carried through with high success.

More and more such cooperative community efforts are realized on an ever-growing scale. Moreover, they are organized with an increasing degree of definite detailed perfection.

Pressing World Needs

One who calmly scans the world to-day sees a most disconcerting picture. He sees a world of unrest in which organized greed is taking heavy toll from the poor. He hears the rumbles of youthful revolt, rumors of new wars, the groans of small nations ground under the iron heels of big nations. He is conscious of the strife of antagonistic ideas, the conflict of opposing philosophies, and the clash of hostile sects, each battling for supremacy in the life of the age.

Students and thinkers are confronted by a multitude of problems which demand solution, but there are at least three of these problems which are so outstanding and ur-

gent that they automatically take precedence over all other issues.

Need for international patriotism.—The first and perhaps foremost of these world needs that call to us to-day is the need for a real international patriotism. Some sixty-five distinct national groups have successfully propagated a nationalistic philosophy among their citizenry which makes each member of the group feel that the particular nation to which he belongs is the first, if not the last unit of importance in the world. It is assumed by each of these national governments that when any question of international importance comes up for settlement no higher authority than the nation must be allowed to speak.

Here is the false philosophy which says, "The ultimate authority of right or wrong in any dispute with another national group is our nation." Obviously, when each of sixty-five or more distinct national groups insists upon being final judge and arbiter in a dispute with other nations, no power but force can settle the matter, and a clash of arms ensues.

There is but one way out of such a deadlock and that is by the establishment of some kind of international tribunal to which each nation voluntarily agrees to surrender some of its national prerogatives in the interest of the higher and bigger unity of the race. In other words, we must build up an international mind, a larger patriotism that subordinates petty and selfish national interests to broader humanitarian interests. Without recognizing these wider claims of humanity, peace among the nations is impossible.

The principle of higher cooperation already obtains in personal affairs. Each one of us has found it advantageous to subordinate certain individual prerogatives and delegate them to higher forms of authority such as the court, the state, the church. Through this higher tribunal disputing persons have difficulties adjusted without resorting to brute force. Only as nations are willing to recognize this principle can the wasteful and cruel practice of war be abolished.

Need for a warless method of settling disputes.—The greatest menace of society to-day is the scourge of war.

Nothing that touches the life of man has worked such frightful havoc as did the recent World War, for no previous war had been waged on such a colossal scale. Everyone is more or less familiar with the sickening figures of the last Great War:

26 million dead in battles.
40 million dead from pestilence and famine.
5 million war widows.
10 million refugees.
$309,000,000,000 spent for the war.

Approximately 90 per cent of our taxes is now spent for war purposes.

Can the world endure the repetition of such colossal loss of human and economic values?

No single issue concerns the civilized world more than the issue of war. Can we find a way to get rid of the martial method of settling international disputes?

There seems no valid reason why it cannot be done. There is no human problem so tough that it cannot be met and solved. What ought to be done will be done when enough of us want it done badly enough. A vast majority of the common people of the world, no doubt, want it done. Then why is it not done? First, old methods are difficult to change. Secondly, the old-time politicians, schooled in trickery, diplomacy, and hate, fear to trust the good faith of other groups. Thirdly, a proper technique has not yet been evolved which can meet the situation. Fourthly, an international code of morals is lacking.

Need for a nobler standard of political morality.—Our personal, private morality is fairly well defined, and certain smaller group codes are being hammered out on the anvil of experience, but the wider human stretches are largely unstaked and uncharted. There is almost no generally accepted standard of political morality, either national or international. In this domain some patient, thoughtful work must be done.

In this field two opposing and contradictory philosophies strive for mastery. On the one hand is the philosophy of material goods with its weapons of war, its faith in brute force, its reliance upon mechanical devices, and its aim to create wealth in forms of land, mines, factories, buildings,

banks. On the other hand is the philosophy of intangible values in character, beauty, arts, and morals. This latter philosophy relies upon the force of ideas, peaceful methods, spiritual dynamics, and mutual confidence, justice, and good will. These two philosophies are engaged in a keen struggle for political and industrial supremacy. One is essentially pagan, the other Christian. Thus far the political world has largely been ruled by the pagan principles of force and personal gain. More often than not graft and greed have defeated the triumph of right and justice.

What responsibility or part can youth have in creating this bigger order of life? Can youth help any? Has youth seen that higher values are to be found in its furthering of right ideals and ethical conduct than can ever be gained from the amassing of material grandeur and wealth? What is youth going to do about it?

It is fair to ask such questions. You as a young man or woman must ask yourself what your part in the struggle for a better world is to be. What preparations are you making to take a hand—an intelligent hand—in the big business of creating a finer society for yourself and your children?

Well, you can begin to think upon and study and discuss the wider issues of civilization. Join some worth-while discussion class, study some good books, read some outstanding magazine articles on various phases of these subjects of war, nationalism, and race discriminations. Learn how people and nations came to think as they do. Know the deeper facts that underlie certain war and martial philosophies. Set down the main causes that account for wars and keep the war-mind intact to-day. When you begin to understand these facts and forces you are in a position to think constructively, vote intelligently, speak to some purpose.

But you will not seek such information unless you care about what happens in the world about you. The spirit of Jesus, if you are an earnest follower of his, will help you to care more, study deeper, and sacrifice harder to bring in the kingdom of God, the new divine social order among men wherein dwelleth righteousness, love, and peace.

There are, as yet, Christian groups and individuals who think we can do little or nothing about the conditions adversely affecting and afflicting civilization. They hold that Satan is in control of this world, that evil is on the increase, that matters must grow worse and worse until they get so bad that God will miraculously step in and change things by some strange cataclysm.

There are other groups who want a better world, but see little or no hope in effecting any substantial change by reforms, religion, education, or regeneration of human character. They hold that it is wholly a matter of breeding of a better race, that biology and breeding selection through long centuries is the only way. We are told from learned quarters that "heredity is the chief maker of men," that "the Golden Rule without science will wreck the race that tries it"; we are even told that "medicine, hygiene, and sanitation will weaken the human race" and that "morals, education, art, and religion will not improve the human race." If we ask what will improve the race, we receive from this ultra-scientific group the startling answer "the laboratory," "improved breeding," "practice of eugenics," "socialization of science," and "scientific research."

There are other groups, however, equally learned and as wise who take a radically different view and hold that "the mind" of man is "in the making," that "industry can be socialized," that "society was humanly made and can be by human thought and effort remade," that there is going on a "reconstruction of religion," that the "sickness of an acquisitive society" can be cured, and that "society is modified by the deliberate education in attitudes, habits, and ideals."

Our entire educational system and the larger part of our religious efforts and social endeavors go on the assumption that individual and group life may be changed in the direction we would have them move.

Therefore, if our aim is clearly Christian, and our instructional methods sound, and opportunity adequate, we should have good hope to modify the present civilization in the direction of a fuller expression of the mind and heart of Jesus.

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The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.
The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, *and* righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.
Moreover by them is thy servant warned:
In keeping them there is great reward.
Who can discern *his* errors?
Clear thou me from hidden *faults.*
Keep back thy servant also from presumptuous *sins;*
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression.
Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.

(Psa. 19. 1-14.)

CHAPTER X

THE WAY I CULTIVATE THE BEAUTIFUL

1. In what ways has the Christian religion increased beauty in the world?
2. Has beauty a moral and spiritual content or is it wholly a matter of outward form?
3. What are some of the chief functions of art in everyday life?
4. What are some of the elements that go to make up beauty of character?
5. How may we cultivate the beautiful in character and in daily living?
6. Why are our lives not more beautiful?

THAT which we call the beautiful, we like to believe, is finding a larger place in the life of the world. The whole range of common living is being permeated with more of pleasing grace and entrancing color. Ugliness, once so prevalent in common life, is driven back into the dark alleys and soggy slums of living. Our modern life as a whole is receiving the touch of the æsthetic. Our streets are cleaner, our homes are more artistic, our clothes are neater, our human figures are more shapely, and our buildings are more harmonious and pleasing in outline. Our movements, speech, and even morals express more of grace and charm.

THE REALITY OF BEAUTY

Beauty, whether of art, music, poetry, or person, is an essential force in a changing world. Beauty, like truth and goodness, has to do with the quality of one's character, and beauty pertains to that which pleases or satisfies.

The beautiful is essentially an inner estimate of appreciation. Any finer apppreciation of an object that awakens in us a sense of pleasure or genuine satisfaction deserves to be classed as beautiful. Appreciation of the beautiful is a kind of mood produced in us by experiencing a sense of harmony, grace, and pleasure.

Sensitiveness to beauty.—Not long ago I sat in the parlor of a modest home where some dozen young people were

listening eagerly to a blind boy who was playing the piano. He had been rippling away at Chopin and Schubert, now and then sounding out a line of Bach or occasionally mellowing into a low lullaby or a folk medley. Suddenly the boy stopped playing, and, wheeling about, addressed the crowd: "Now I think I shall play you one of my own compositions. I have never played it to anyone before. Listen carefully and see if you think it goes well with its name. I have called it the 'Indian Cradle Song.'"

While he played there was not a noise in the little sitting room save the notes that sounded the swish of the wind through the pine trees, the low murmur of the babe and the victory cry of some triumphant hunter and the hoof beats of an approaching pony. On the faces about me there was that intent expression of those who are removed from the imperfection of material reality into a visionary world where harmony is complete. When the little composition ended, all were silent a moment, silent as they sought an instant longer to retain a fleeting vision.

Here was one, though not one of the world's great masters, who had given to others through his art a bit of the beauty he had found in life. The new thing was not the concept of a sleeping Indian child or the whispering pine forest or the hunters' clarion shouts. The newness was in the form of expression, which made a commonplace incident a thing of sheer beauty, a picture of perfect harmony. Through his music the lad had interpreted his mood to us in terms of what this picture meant in his own soul. In those few moments the little group had expressed its thoughts in the new interpretation of the artist. The blind boy had given a striking form to a unity of life.

There is an innate reaching out of man toward that which expresses his own moods, his own ecstasies, and his own triumphs in a way that art alone can express. We do not have to be masters or artists in order to share the beauties of life, for it is the nature of man to reach out toward the sublime.

Appreciation of the beautiful.—However great or small the bent for the æsthetic with which I am born, I can cultivate a finer or a coarser sense of appreciation of the artistic according to my desire. Beauty is not a thing but a value.

It is a quality I feel, a kind of appreciation I have or enjoy for objects around me. Beauty is much more in *us* than in the thing we look at and admire. Whether it be an application of our taste in the expression, beauty in form, color, speech, sound, movement, or figure, the pleasing element lies first of all within us in the kind of appreciation we have developed as to what kind of objects will attract us most.

A short time ago it was my privilege to visit the world-famous art galleries of Florence, Italy. In the Uffizi gallery alone there are some twenty thousand original paintings of the great masters, rivaling each other in beauty of color and design. Those were great days of feasting on the world's masterpieces. One evening I strolled leisurely down a narrow, dirty, dingy alley where the poor of the city dwelt in crowded quarters. I was surprised to catch glimpses of paintings and graceful statuettes that were either originals or copies of the works of the great masters adorning the poverty-stricken rooms of these poor homes. The point I am making is that Florence has been a great art center for six hundred years, and every Florentine, rich or poor, learned or ignorant, has had cultivated in him a high appreciation of the masters. The poorest of Florence care for art as the great mass of common people in America has not yet learned to do.

On the other hand, these same Florentines can live undisturbed in crowded quarters amid reeking filth. Beauty with us is a much more democratic matter diffused in common life. This is as it should be, for beauty should permeate our entire existence; nevertheless, it would certainly be well if we might also acquire more appreciation of the work of the masters.

Appreciation of the beautiful is being stimulated in our country by the great and growing art museums, among which are the Metropolitan Museum of New York, the Boston Museum of Fine Arts, the Toledo Museum, the Minneapolis Institute of Arts, and the Art Institute of Chicago. These great art centers, with many others that are being fostered in the metropolitan centers of the United States, show a growing tendency toward a liberalizing use of the beautiful in common life.

In the public schools visual education is being introduced with artistic effect and educational impetus. New interest in music, literature, and art will make the pupils of our schools more able to appreciate the riches that our civilization freely offers to all its people.

My attitude toward the beautiful.—What does this growth of the beautiful mean to me? As a Christian should I not be willing to pay a tax cheerfully when I see beautiful parks and schools built up in my own neighborhood for the benefit of all? Should I not be willing to respect housing and sanitation laws and cooperate in keeping my street and my yard up to the neighborhood standard? These are only a few of my obligations. It is unfair for me to take all and give nothing.

Everyday Use of Art

Art is not now merely a luxury for the privileged few in society. It is entering many channels of practical use in everyday life.

Attractiveness of home and person.—There is an everyday use of art which moves on a less pretentious plane than Venetian statues and Florentine oil paintings. There is modest application of the artistic in a three-room cottage in the use of inexpensive wall-paper designs, window draperies, floor stipplings, and neat little ornaments of many kinds that make the home attractive and charming.

I was acquainted with a small child who was obsessed by the desire to make ugly faces. He would twist his face into all sorts of contortions in the schoolroom as well as before his playmates or even his elder friends. The habit became so disgusting that several times he was spanked for his offenses and reproached severely. Not long after I had met him I chanced to visit his home. On mantles and shelves were hairy cocoanuts with gruesome faces carved in their thick shells. Some had heavy clay pipes forced between their jagged teeth. I did not wonder that the child had taken into his personality the ugly caricatures about him. When the child gains his earliest impressions of life in his home, it is a pity that this institution cannot always reflect beauty, whether formal simplicity or magnificent art.

Oftentimes, without the individual's realizing it, he is affected by such seemingly slight but really important disorders as mussy tables and desks, soiled linens, dingy rooms, off-color combinations, or gaudy hangings. It is natural to find the home bedecked with many ornaments and decorations, for in this way the owners express the æsthetic side of their lives, but it is essential that these ornaments and decorations be well selected and well arranged.

I was once acquainted with a young woman who always did her reading in the library rather than in her home. When I questioned her about it she said, "Oh, the tables are either too high or too low or the light isn't quite right. I like to read and study in surroundings where disorder does not detract from my intensive moods."

Neatness in person is another simple means by which one may express the beautiful. "Cleanliness is next to godliness," John Wesley is credited with having said to his lay preachers. This was much needed advice, for it is said that many times he had to caution them against scurvy and suggest ways in which they could free themselves from the malady. Cleanliness is a precaution that undoubtedly makes one more attractive, more self-respecting, and more pleasing to one's friends.

Good taste in dress is as essential as cleanliness. One is not always genuinely beautiful in form and features, but the possibility of being attractive can be denied to no one. One may perhaps be beautiful or handsome, yet one's taste may be so poor that all of one's natural graces are eclipsed. It is not vanity that compels us to make ourselves becoming. It is merely a debt that everyone owes to his personality. The best-dressed people, moreover, are those whose clothes you cannot remember after having seen them. Vanity is merely to wear clothes for the sake of clothes, or jewels for the mere display of them. One owes it to himself to become as attractive as nature, wholesome living, and taste allow.

Everyday use of fine arts.—America is making artistic progress in painting, in music, in architecture, and in literature. We are daily coming in contact with the masterpieces of composers, designers, and authors of our

own day. Each field conveys some new concept of beauty if we can but hold open minds and take in the wealth of thought and inspiration they can convey to us. Through the fine arts we are able to make life more rich in meaning, more thoroughly filled with vision, and more harmonious in tone.

In a day when all are groping for fullness of existence I cannot afford to stifle even one source of inspiration or contact with the charm and vividness of life.

By insisting on being blind to art we forfeit the capacity to see in a great building the genius of design, the conformity to laws of weight and gravity. We lose the capacity to see in Raphael's Madonnas the idealism of mother love. When we turn a deaf ear to music and poetry we lose an artist's interpretation of the heart pangs of a nation, the sorrow of human suffering, or the tranquillity of perfect love. Art portrays these aspects of human life in striking realism, yet with a sympathy and understanding of the aspirations of the human soul. One has but to join his hand with that of the Master Artist, and all that one has failed to find in his own world may be supplied.

Beauty From Within

Beauty is an inner quality of the soul which finds tangible expression in outward forms, in sunsets, landscapes, or living forms and faces.

The beauty of perfection.—Art always reaches for the perfect. Jesus has been a great subject in art. To the Master we go for the wholeness of personality and strength of character which have so long been the ideal of the human race. We turn to One who loved all men with a passion as pure as that of a mother for her child, One whose wholeness of soul was a result of communion with the spiritual forces of God and with the glories of nature that he found about him. For youth, Christ is the ideal, a perfect Man.

How often in medieval art has Christ been portrayed to us only as he is described in Isaiah (chapter 53)? The Renaissance painters stressed the meekness and sorrow of One who had an essentially virile personality, who was upright and fearless and sturdy against oppression.

These words from a young woman suffice to express what youth finds to praise in the manhood of Christ:

"To me Christ is glorious, for he cast aside the frittering decadence of mere form and molded out of life a soul-satisfying idea of love that quenches thirst and feeds the hungry. His was no pale, fearful sanctimoniousness. His was no bloodless dogma. His hairy chest and bronzed muscles struck terror to the money changers in the Temple even as his understanding comforted the Magdalen. He knew life, knew it for the rotten thing men had made of it. But from that stagnant pool of ritualism he grew the tall, white lily of love for fellow men. He brought hope and joy and simplicity to a fever-fraught world."

Our yearning for perfection in life.—It is youth's desire for harmony in life that has ever made it search after happiness. In happiness is consummated youth's concept of perfection in living. For this reason when morality is portrayed as barren of fruitful enjoyment youth is tempted to look elsewhere for that which will meet human needs. When religion is interpreted as devoid of beauty and bereft of joy, youth ignores it. But youth will never utterly forsake the religion of Jesus, for in it are infinite possibilities for the development of beauty and perfection.

The beauty of wholeness.—Would that we might for a moment look on a rose and let it speak to us of the beauty of its growth. Seemingly each individual rose unfolds as a unit of life, developing independently of every other rose. Its sole end in life seems to be that of blooming and unfolding according to a purpose within itself. Having reached its peak of perfection, conditioned by its innate qualities of color and form, it fades, and another blossom saps its life from the root stem, and the process is repeated endlessly.

Would that individual young men and women could as serenely fall in line with some divine plan and live to develop their own type of perfection, individualized by the distinctiveness of personality.

May we strive toward beauty that expresses itself, not in some narrow phases of life, but in a wholeness of personality which radiates harmony through the ordinary deeds of daily living.

A group of college freshmen, when asked to list what they considered the most important human values, gave preference to the following qualities: honesty, cheerfulness, health, reverence, and education. The fact that youth recognizes that these values of life stand above all others is enough to insure a wholeness and beauty that cannot be surpassed, provided youth is able to grasp the actual working value of these factors.

With wholeness of mind there must be a higher regard for the body. Perfection in the human body was as much a quality of beauty to the ancient Greek as the perfection of the lotus flower or the marble statue.

The spiritually beautiful.—The highest beauty of which we can conceive is beauty of character, the grace and charm and perfection of personality. Socrates, the great philosopher, long ago said that the beautiful was the "moral and useful." Plato, his brilliant pupil, held that beauty was one of the "eternal patterns" of all beautiful objects. Immanuel Kant, one of the world's greatest thinkers, held that truth, beauty, and goodness were permanent realities of the universe. Beauty of character in human life is spoken of in the Bible as "the beauty of holiness." In the poetry of Israel, if one reads such psalms as the eighth, nineteenth, and twenty-ninth, one finds reverent tributes to the beauty spread upon the canvas of the sky, the green hills, and the fertile valleys. God is pictured as a great artist. In such psalms as the twenty-third and one hundred and twenty-first the beauty of divine friendship glows. Jesus pointed to the beauty of the lily of the field and showed a great love for God's outdoors. He saw behind nature the spiritual life of the great God. We too should see life as the Master saw it as he "advanced in wisdom and stature, and in favor with God and men."

Suppose that I have chosen beauty of character as my ideal in life, how may I make it useful? How may others know that I am striving to attain the high standard of spiritual beauty which Christ manifested for us all? Must we not also in some way manifest or radiate this beauty of personality? I must share with others the benefits of my contacts with the great spirit of the Master. To the

greatness of God we have attributed the most perfect beauty. Witness how he has shared this with us through the gift of wide meadows, verdant valleys, majestic hills, tranquil waters, sweet-scented flowers, and singing birds. To this add his infinite love, his watchful care over his children, his fulfillment of their hopes, and the gift of his divine Son. Inasmuch as God so manifests his divine character, must not we in appreciation of these gifts make manifest to others through our contact with the personality of Jesus our gift of the spiritually beautiful by evidence of sincerity, thoughtfulness, kindness, truth, goodness, tolerance, gentleness, patience, reverence, and love?

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A worthy woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant-ships;
She bringeth her bread from afar.
She riseth also while it is yet night,
And giveth food to her household,
And their task to her maidens.
She considereth a field, and buyeth it;
With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength,
And maketh strong her arms.
She perceiveth that her merchandise is profitable;
Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
(Prov. 31. 10-20.)

She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up and call her blessed;
Her husband *also*, and he praiseth her, *saying:*
Many daughters have done worthily,
But thou excellest them all.
(Prov. 31. 26-29.)

Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord. (Eph. 6. 1-4.)

CHAPTER XI

THE KIND OF HOME I MAKE

1. Which has affected home life more: changed social conditions or a changed philosophy of life?
2. What factors of importance in choosing friends also hold in the choice of a life partner?
3. May "falling in love" be controlled and directed?
4. Is it better to defer marriage until the man's economic earning is sufficient to maintain a home, or should a couple marry earlier provided the wife is willing to work and economize in order to help make a home?
5. On what factors does real happiness in a home chiefly depend?
6. What is necessary in order to maintain a religious home?

THE keystone of the house of civilization has generally been held to be the home. It is difficult to see how civilization could be maintained without the home and its influences. It is truly the keystone in the arch that binds society together. To let that keystone crumble means the collapse of the whole structure.

HOME AS WE FIND IT

The institution that we call home has, like the state, the church, and the school, undergone many and far-reaching changes.

The old-fashioned home.—We have all heard something of the old-fashioned home—the home that our mothers and fathers tell us about, the simple, plain dwelling place, whether in city or in country, where our grandparents, parents, and their children lived together the greater part of the time.

There is much to be said for that old home life. It held the family together in a close bond of interest, love, and fellowship. Parents had a chance to hand over their stock of ideas—educational, political, and religious—to the children. They had time to instruct them in their ways of interpreting and meeting the problems of life. The parents of the old-fashioned home could shield their children, for the most part, from the destructive influences of the out-

side world. If the father was a Republican, his son was almost sure to be one too. If mother was a Methodist, her daughter as a matter of course became a Methodist, and if the parents were farmers, the children became farmers.

There were also disadvantages connected with the old-fashioned home. It kept from the children much useful information and many broadening experiences that they should have had. In many instances the parents forced upon unwilling children life vocations, and even life companions in marriage, not congenial to the children.

That old-fashioned home sometimes contained a narrowing, strangling uniformity that fell little short of parental autocracy and that was often perversive to the best interests of the young. Worst of all, perhaps, the old-fashioned home sometimes served as an effectual bar to progress, and progress must be made. All too often the children were unprepared to meet the bewildering experiences of life, and on leaving home to find their own way in the world they met with disaster in the big city.

If we could preserve the best things and discard the crude, narrowing elements of the old-fashioned home, we might have nearly ideal home conditions. But the old-fashioned home is no more, except rare examples here and there in out-of-the-way places.

The new-fashioned home.—The new-fashioned home has come in the place of the old. What was responsible for the change? A new world of industry has arisen. The old corner shoeshop with its master and apprentice who made by hand the shoes and boots for the neighborhood has passed away. The tailor, the weaver, the blacksmith, and all the rest who made up the old industrial order have been supplanted by the big factory system.

The master and the apprentice lived together, knew each other personally, and shared the same social life. Indeed, the apprentice often married the cobbler's daughter and became a partner in the business. With the coming of the new industrial system, the master cobbler became the corporation capitalist and the apprentice became a factory workman. They no longer live in the same neighborhood, no longer share in the same social life, and no longer feel each other's needs or see each other's problems.

How has this industrial revolution affected the home? In many ways.

In the first place, it has shifted the center of interest from the home to the factory. The worker's chief thought is upon his place of livelihood, upon wages, hours, working conditions, and the necessity of holding his place in the fierce struggle for existence.

In the second place, it has loosened the parental home grip. The old authority of the parents does not hold with the children as once it did. The children, coming face to face early in life with outside forces that conflict with the standards of their home, are weakened in their home loyalties. They are often confused, often revolt, and not infrequently they reject the standard of life set up by their parents. As a result of this loosening of the parental home grip both parents and children are forced to produce solider reasons for the things they hold, and a deeper reality must be faced by both.

In the third place, the industrial revolution has democratized the home. The new-fashioned home is a democratic home in which children are not merely seen but also heard. Children learn to share responsibility for the home. They are stimulated to think and forced to learn greater self-reliance.

The most serious factor in the new-fashioned home is the fact that the new order of life leaves so little room for any real association of old and young. The children are so largely separated from their elders that they learn chiefly from outside-the-home influences. This fact has made for the most rapid and sweeping youthful revolution known in history—a revolution in dress, morals, speech, and customs of all sorts. Chaperonage of the young is going out of date; petting parties are notorious; smoking and drinking are being taken up by young girls astonishingly fast.

But, on the other hand, the new youth is becoming much more self-reliant, intelligently active, and early wise to the ways of life. The modern girl who gives her elders much concern seems usually to be able to take care of herself remarkably well.

The new-fashioned home no doubt will be able to cope

with altered conditions just as satisfactorily as did the old-fashioned one.

Home philosophy.—From the Christian point of view possibly the most blighting danger that confronts the new-fashioned home and the present social order is the danger of not having a well-defined, wholesome pattern of life to go by. So many conflicting theories of life confront the youth of to-day that parents themselves are bewildered and confused. They feel the inadequacy of their old ideals but they are unable to indorse the more modern conceptions of life. As a result they cannot teach anything to their children with conviction.

The task of the church and school to-day is heavy in responsibility to aid the changing home to teach fundamental ideas about life. At the present time youth is too largely at sea, beset by the currents of different social forces that dash in their faces the foamy waves of contradictory life philosophies.

Making My Own Home

However much we may make light of courtship, love, marriage, and home making, the natural goal and warmest dreams of youth turn upon this pivot, the making of my own home. There is no escaping that fact. Hence every healthy, normal youth, man or woman, thinks of the time when he or she shall become someone's husband or wife. This is as it should be.

My life mate.—The choice of a life mate is a momentous event. No sensible man or woman can treat such a thing lightly or carelessly or cheaply. There is nothing of greater moment in young life than the choice of a life companion. But this general fact you know, my young friends, and I need not dwell upon it longer.

What concerns you most is: How shall you make such a choice? What principles shall guide you? How will you know the right one when he or she comes along?

There is no easy, cheap recipe that I can offer. There are, however, some hints that may be of value to you. First of all, young people should not leave a matter of so vast importance to all the coming years to chance or blind coincidence. You do know something as to the secrets of

selecting your intimate friends. Is it not possible that the principles that apply in the selection of friends may also be applied in the selection of a life companion?

When you analyze the factors involved in real friendships you find that they rest upon: (1) certain general traits of character that attract, (2) certain likeness of tastes, (3) certain agreements in ethical standards, and (4) a certain approach to religious interpretations and forms. The more points of perfect agreement in these matters the warmer and surer will be the friendship formed.

What holds for friendships holds for life companionship. You should not just fall in love haphazardly any more than you stumble upon the suit of clothes that you buy. You first know what kind of clothes you want and why you want them; you then figure out where such clothes are for sale and whether you have the money to purchase them.

Love is not a will-o'-the-wisp, wholly without control or direction. Of course, you cannot deliberately *make* yourself love someone, but you can fix in your mind an outline of the kind of person that is likely to prove a fast friend and companion to you because he (or she) possesses certain qualities of character and holds certain standards of life which would prove delightful to you. In such matches neither one has to *try* to please the other. They just please because they are psychologically and temperamentally alike, or are such negative and positive poles as to fit and supplement each other's personalities.

The thing I am trying to get at is that you must think intelligently on these things and forestall mere sex emotions and blind sentimental attachments, which are often sheer accidents and misfits. Stop "dating" a girl, or stop being "dated" with a boy who does not prove thus intelligently agreeable and suitable to you. Head off bad matches *before* Cupid has shot a fatal shaft—that is, if you can. It can be done. Use your reason as well as your feelings. Don't fall for soft arms and warm lips. They may be as false as Lucifer. Love intelligently.

The place we choose to live in.—Don't put off marrying too long after you have found your life companion

and feel sure she is *the* girl or he is *the* only man in all the world.

In these days of high cost of living there is a tendency to defer home making until the man shall have obtained his "technical training," or worked up to a higher position where he has a sufficient income to maintain a wife and home in luxury.

Why should not the girl be willing to take some risks and *share* with the man she loves the dragging years of his struggle and thus, when they come into their own, feel a sense of pride that she has done her part? Will she not derive a greater pleasure in the sharing of such a home? Nay, will not both of them find much satisfaction in planning, skimping, and in figuring out how to keep up a ten-thousand-dollar home on a three-thousand-dollar income? There is something thrilling and heroic in such ventures.

I know of a Radcliffe College girl who lived with her immensely rich uncle, who kept a dozen servants and spent three thousand dollars a month in just keeping up his palatial home. As you may imagine, she had everything she could wish for. This girl met and was courted by a Boston University "theolog" as poor as a church mouse. Willard K—— was borrowing money to go through school and intended to pay it back when he got out on a charge. In beginning he had to take a small-town charge paying him seven hundred dollars a year and house, with an old rickety, leaky parsonage at that. The girl's uncle counseled his niece to give up her preacher lover and to marry a rich merchant, but she stoutly refused. Then the uncle tried to persuade her to wait a few years until Willard K—— should have won his spurs and have an income in keeping with such a wife.

Betty, however, on my advice, married Willard. They moved to Minnesota, where she shared the lean years with him. She has told me since that those have been some of the most wonderful years of her life and that she would not exchange them for ten such homes as her uncle's.

Home, therefore, is any place on this green earth where two hearts can love, work, plan, and—yes disagree a little, together.

The cost of keeping a home.—The best things of life cost. I am not now thinking of the financial cost of keeping a home. That must have its deserved attention. One must trim down the *tastes* and *wants* to fit the income. The purse must have its say. Living above one's means is suicidal. The only reason for that temptation must be the desire to be happy. But one can't long be happy knowing that he is spending more than is earned. That is self-evident. It is good sometimes to go without some cherished things.

There is another cost I am thinking about, the cost in personal happiness. There must be a give and take in home life. Neither one must say: "I will have my way. I am boss." That spells home failure. That goes back to the Stone Age, when pure brutal autocracy ruled. Make up your mind that when your tastes differ each one must have his or her inning. Play the home game with fairness. If you like waffles for breakfast and your wife likes biscuits, don't insist on waffles *every* morning; half of the time let it be biscuits. That is only fair. Let the wife's tastes rule in the home; let the man's tastes rule out in business—if there is to be any rule. But for the most part advise together, talk things over, compromise, and, if inadvertently you quarrel a little, kiss and make up, and life will go on with truck loads of happiness.

When children come.—It is natural that children should come to gladden the home. Plan for them. Plan for them in the earliest stages of life together. Let them not come as accidents of lust. Make the calling of children into existence a holy thing of God. Plan for their reception, their physical care, their education, everything that can secure their finest development and richest future.

See to it that the four walls of home constitute the happiest inclosure they will ever have until they make their own home. Do not drive them out into forbidden places because you wish to save the furniture or because you wish to evade hard work and personal responsibility. Live with your children and cause them to call you blessed in the years to come. Stamp their little souls with health, happiness, and wholesome living. Have *time* for your children. No moments that you will ever spend anywhere will

count so much as the time spent thoughtfully and joyfully with your children.

When they err—as they will—stand by them. Be patient with them. Remember your own childhood, and try always to understand them and keep their confidences. Let them sob their hearts out on your breast and pour into your listening ears their little daily woes. And, above all, sob with them, not for them. Play with them, work with them, let them do things, and *stand by.*

Yes, *stand by;* that is the most that you can do.

Spiritual helper.—We are in need of a spiritual helper. There is no place in life, not even in the church, where spiritual forces can come in so easily and naturally as in the home. Start your home with daily devotions, if you mean to live as a Christian. Don't make them stiff and formal. Make the devotions as natural as eating. Your children, if there be any, will catch the dominant interest lurking in your own soul. If you care more for money and your business than for the spiritual enrichment of your home, your children will become money grabbers like yourself. If, as parents, you really prize education, care about world interests, love the church, the Book, and the Christ, the chances are ten to one that your children will do the same.

Now a real difficulty faces the modern family in the way of split authority. We have seen that there is, or was, an old-fashioned home in which parental authority was unique and absolute. We have also discussed that there is, or is coming, a new-fashioned home in which children have a voice, a democratic home rule.

There is a new factor powerfully affecting the new-fashioned home, a factor which touches family authority. We are facing a divided authority. The parental ideas and standards are not infrequently clashing with school, church, and factory ideals. The stand of the parents on many important items does not settle the matter.

What has happened to this split home authority?

The whole interest of life once centered in the home where the main activities of civilization were located. Industry was home industry. Play was a family matter. Education was a fireside concern. Religion was a family

devotion. All this has changed for the new-fashioned home. Industry has gone to the factory plant. Play has gone to the theater and movie. Education has gone to the school and is not subject to the home. Religion is no longer a family bond.

What is the result upon the children?

They are subject to and listen to many voices, and differing voices, on the most vital matters touching life, ideals, and standards of conduct. Often their chief interests seem to be on the campus, in the factory, or at the movie. These agencies often dispute the authority of the home.

What is the remedy? First, a broader understanding on the part of the new home makers. Secondly, a firmer grip on the mind and heart of the children. Parents must rule less by fear and eternal force and much more by inner strength of impregnable positions, friendly companionship, early well-formed habits of reasonableness, promptness, sincerity, social loyalty and reverence for all truly good values.

This builds up stronger inner controls to meet the divided authorities. The new-fashioned home has a finer chance of control by using skillfully the spiritual tools of a more democratic family life.

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Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and *such* we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope *set* on him purifieth himself, even as he is pure. (1 John 3. 1-3.)

Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? *My* little children, let us not love in word, neither with the tongue; but in deed and truth. (1 John 3. 16-18.)

And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us. (1 John 3. 23, 24.)

CHAPTER XII

HOW I MAKE MY RELIGION COUNT

1. Why is religion a universal fact?
2. Of what practical use are spiritual values?
3. Why is a personal ideal needed for guidance in life?
4. Why do young people often get so little out of their church life?
5. Of what importance is prayer in the Christian life?
6. What are the chief values of Bible study to the Christian?

Religion is a living fact and not a fading fancy. Men can no more live without religion than they can live without air. There is an inner impetus toward worship as there is toward beauty.

What My Religion Does For Me

Religion is first and foremost a very personal matter. We may unite in worship with others, but each one must experience the religious life for himself. We are, then, religious because we have deep needs within us for help and comfort. This help religion seeks from unseen reality. We are on a still hunt for God. Convinced, then, of our elemental need for religion, let us examine the subject a little more closely, seeking to discover what are some of the specific values that religion holds for the individual.

Religion gives me the incentive for higher living. —What we know as the religious element in life is many-sided. It appears in the form of (1) feeling a sense of dependence and incompleteness in a world of innumerable, separate events; (2) belief in something beyond the reach of the senses which controls the universe; and (3) a loyalty to the power that can either help or hinder our little earthly life and affect its weal or woe here and beyond the present life. Consequently, belief in the supernatural is as necessary to the largest, fullest living as are my eyes and ears.

All along this strenuous path of life I need bracing up.

There are so many discouraging, detracting, degrading influences that tend to depress my high-born purposes that I stand in frequent need of idealistic boosts. Not failure, but low aim is my worst enemy. Contentment with commonplace attainments is often my meanest sin. Choosing the lesser good in the face of higher good is failure. Not the indulgence in immoral pleasures, but the wastage of undue time and energy in any form of pleasure at the cost of my education or preparation for greater usefulness in life, becomes my greatest crime. Such choices as these are wrong because they reveal my contempt of real values and block my progress.

It is always so easy to say, "Oh, what's the use?" and then let the best things of life slide, merely to drift with the current, seeking to be comfortable and "letting the other fellow do it."

Religion in the best sense constantly inspires me to be at my best at every moment at any cost to myself.

I once heard an enthusiastic speaker in Tremont Temple, Boston, lecture on Dante's *Divine Comedy*. In his lurid description of purgatory the speaker narrated the Dantean penances that the wicked had to carry through to absolve themselves from guilt of different degrees. Someone in the audience asked at the close of the lecture what the speaker thought was the greatest sin that a man could commit at the present time. At once my mind got busy trying to figure out the answer. I thought of a long category of sins—murder, unchastity, stealing, lying, and so on. Then the speaker stepped forward and said, "The greatest sin that a man can commit is the failure to live at his best every day and at any cost." At first that seemed an evasive answer, but as I pondered upon it I began to realize that it held one of the most far-reaching truths of life. Can there be anything worse than living on a low level, and being content to live on that low level, when I know I could live on a higher level? Religion inspires me to climb to the higher level and gives me strength of purpose to stay there.

Religion gives me the appreciation of spiritual values. —I live in a world of values. I am confronted with the necessity of estimating relative values and of determining

my conduct in accordance with my estimate. A rattle, painted in brilliant colors and making glorious noise, seems ever so much more important to a baby than a fifty-dollar bill. The latter he is apt to tear up, but the former he will cry for when out of reach. It is right for the baby to feel that way, because in his little life he has far more *use* for the rattle. His business is to train his muscles and sharpen his senses to hear and to see. But for a boy or girl of ten to retain that estimate of values would be tragic. It would indicate mental deficiency. Just so is it a cause for anxiety when youths go crazy over syncopated jazz or the movies, when they think and talk of nothing else, persistently neglecting their studies for profitless pleasure. It is not that these sports are wrong, but that the young devotee holds a wrong estimate of values, an estimate that is sure to handicap him in the race of life.

Experience of the race has fixed certain values as of more worth to life than other values, and in that experiential test a certain discipline of the senses and a given amount of restraint has been found to be more advantageous than careless license. There is the value of *restraint* under given conditions. To be able to eat enough and not too much at a banquet is no small achievement. To be able to say "no" in the whirl of pleasure when one has had enough, or when the pleasure is base, is to have gained the higher value of proper restraint and denial. Free and unrestrained indulgence is sure to wreck life eventually.

We want to preserve a great deal of independence of action and choice, but such independence must always be accompanied by the discipline of sound reason. There are many things that are not reasonable under given conditions which are not necessarily wrong in themselves. It is not wrong to eat crab meat if I am hungry, but if I have eaten a full meal and it is midnight it may be very poor judgment for me to do so.

Now a very important service of religion is to set life and its more important values in a proper perspective, so that I may realize their relative importance in the scheme of life. Religion tries to emphasize the importance of spiritual values as over against material values. It calls

me to the higher, loftier things of life. It tells me that the essential aim of life goes beyond my own little self-interests. It informs me that the service motive is finer than the selfish motive. It insists that building honest, sturdy character is of more significance than the building of skyscraper buildings. The intangible values of the inner life, religion tells me, are of more account than all the tangible, material values of our civilization. Not that these latter should be despised, but they must be kept in second place.

Religion gives me the personal ideal to guide me.—I cannot merely act at random. I must have an ideal to guide me. We have seen that an ideal is a kind of ultimate goal at which we aim and also a kind of measuring stick by which to determine units of conduct. I must have such an ideal or picture of my hoped-for self. A picture of what I could be and would like to be will greatly aid me in becoming something worth while.

Religion furnishes me with a definite ideal to follow. The Christian religion is especially rich in its matchless ideal of the perfect life. Jesus of Nazareth lived that perfect life. To follow that ideal calls for the best that is in me. It is not easy to follow, but it is a most satisfactory ideal. We can imagine nothing better or finer.

Religion, then, and especially the Christian religion, if we seek its aid in dead earnest, will in its own effective way do at least these three practical things: it will give us the higher incentive to good living; it will fasten upon us the higher spiritual values; it will hold before us the finest personal ideal to follow.

What I Can Do for My Religion

If religion can do so much for me, it is fair to ask what I can do for my religion. I cannot merely be a sponge that absorbs everything and gives out nothing. One gets that he may give.

Religion, first of all, expresses itself in the actual life of persons, and, secondly, in institutional organizations that give to religion such definite forms as doctrines, beliefs, and practices. An institution can function only as its members support it and work through it. I am a

responsible member of the given religious body or church to which I belong. What, then, can I do?

I can be active in church life.—The church represents organized Christianity. It is difficult to see how the church can function in the world unless men and women are faithful to its work, take an active part in its program, find a place of usefulness in its many lines of effort, and feel a sense of responsibility for its success as a spiritual factory trying to turn out wholesome characters into life.

If every church member were like me, what kind of a church would my church be? This is a fair question for each one of us to ask himself. I can determine to be an active, useful member of my church and not a useless drag or a mere bench warmer.

I can support intelligent religious interpretations.—The church to which I belong has as a part of its usefulness the job of interpreting life in the light of Jesus' teaching. So many new phases of life have developed under our modern civilization that industry, science, politics, religion, education, amusements, and the family must all be reinterpreted to meet the changing conditions of contemporary life. I can be friendly toward all honest and reasonable efforts made in securing more workable and intelligent interpretations of faith.

I can be tolerant in religious differences.—While I believe stoutly in my own church and its doctrines, I must not be a bigot and suppose that my church has no faults and that all other sects differing from my own must be dead wrong. One of the most humiliating facts of Christian history is the shameful bigotry displayed by one sect toward another in the name of religion. Denominations are, on the whole, improving in charity and tolerance toward each other. The young people can and are doing most in helping to overcome the old prejudices. As we learn to cooperate in community enterprises with other churches and other religions we come to a greater degree of tolerance as to our differences. Christians particularly must learn to stand together, to work together, and to think together, if they are to meet the terrific modern challenge of æsthetic paganism sweeping across contemporary civilization. The issue is drawn tight and hard be-

tween the spiritual and the material forces of civilization.

I can be consistent in conduct.—The test of the church is a very practical one. The outside world judges religion by the church members it sees. A sixteen-year-old boy said to me: "My dad is so pious on Sunday I can't even go swimming, but on Monday he teaches me to short weight the sugar when I sell groceries, and he gives to missions so that his name will be heralded in church papers as a pious giver. If he'd practice a little more religion behind the counter, I'd have more faith in his religion." That boy will probably never take any stock in the church. The life of his own father stands in the way. Consistent, honest, earnest living is the best guaranty of religion and the best service I can render my church.

My Everyday Life

Everything that has been said relates to one's private life—not one's life on state occasions, but one's everyday life—what one knows himself to be and to stand for. To keep up such an everyday life I must follow certain practices.

My life of private devotion.—If religion is an elemental human need, and if religion is primarily an inner, personal matter, as we have contended, then in order to make and keep religion active within myself I must thoughtfully devote myself to its cultivation. If I can become a scholar only by devoting myself to learning, I can become a Christian only by devoting myself to the things of religion. It is not a matter that runs itself. The religious life is cultivated and improved by purposeful effort. If it is good to have stated times to eat, to study, and to play, it must be equally good to have stated times of private, personal devotion. Spiritual enrichment comes as all good things come by definite effort along its particular line. To be a Christian I must attend to my prayer life just as Jesus did. How often he is reported to have gone aside to pray!

My use of the book.—Everyone who would be a Christian must know something of the contents of the Bible, its great characters and claims. No one who ignores the Bible can rightly claim to be a Christian. It is the Christian's chart

of life. Above everything else it portrays the supreme Character of characters, Jesus Christ.

I cannot set that Book aside and substitute the daily newspaper for it. Even only ten minutes a day with the Book in earnest, devout study does wonders for me. Its stimulus is so immense, its effect on my idealism is so lofty, and its ideals so noble, that to come under its measureless influence is to fill my life with the best values life holds.

My spirit of religion.—The essence of my own religious life consists in the particular *spirit* in which I live daily. If I am truly Christian, I do all things—work, worship, and play—in that spirit. I am reverent to all matters of life, not only toward specific, religious forms such as prayer, Bible reading, and a religious service of any kind, but I am also reverent toward other so-called secular aspects of life. Studying a lesson, playing a game, or washing dishes can all be done in a spirit of honesty, good will, sincerity, and service, and these make up the spirit of the Christlike religion and life.

Am I trying to be such a Christian? A healthy, devotional life, a genuine inspirational study of the Bible, and an effort at steady living in the spirit of Jesus will vastly improve my daily life and conduct.

I can take Jesus as my Pattern, Friend, and Helper; I can shun questionable practices. I can cure myself of personal faults. I can try to express my religious convictions in a firm and courteous way. Such a Christian, I am sure, will meet with general approval as a follower of Jesus.

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The Principles of Christian Living, Smith, G. B. Chapter XI.

Enter ye in by the narrow gate: for wide is the gate, and broad the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: for he taught them as *one* having authority, and not as their scribes. (Matt. 7. 13-28.)

There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but *came* that he might bear witness of the light. There was the true light, *even the light* which lighteth every man, coming into the world. He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. (John 1. 6-14.)

CHAPTER XIII

MY REASONS FOR BEING A CHRISTIAN

1. Should we always accept the religious ideas of our parents?
2. Can two persons who cannot agree on some questions of biblical interpretation be equally true followers of Jesus?
3. What do you think of the statement, "If one is sincere, it does not matter to what religion he holds"?
4. What to you are the best reasons for being a Christian?
5. What changes would you like to see in the church of to-day?
6. What are you doing to improve the church to which you belong?

No doubt one may be a Christian in good measure without being able to give the best reasons why. Some of the humblest saints in the church who can give only feeble reasons why they are Christians are really some of the best followers of Jesus when it comes to simple, straight daily living of the Christlike life.

Influences That Made Me a Christian

Nevertheless, to be the most intelligent type of Christian one should be able to give some practical and solid reasons for being a follower of Jesus. Let us, then, together ask the simple question, Why am I a Christian?

My parents' faith.—No doubt the readiest reason that comes to our minds is the fact that our parents were Christians and brought us up in their own faith. That reason is not sufficient, but it is natural and not unreasonable. That fact bespeaks the importance of early training and parental guidance. What is lodged in our young minds in the form of religious attitudes toward God, Christ, the Bible, spiritual values and human relationships is apt to stick with us throughout the lengthening years of our earthly existence. It is a tribute to our parents and to us their children that we remain loyal to the faith that our elders revere and that we remain loyal to the church in which they brought us up. It should be so.

If there are doctrines in that faith which you cannot

hold, do not throw away your faith but help to modify the doctrine to meet your growing life. If the church of your parents does not wholly suit you, don't neglect it but get into active work and help to make it over as it should be. The Christian faith and the church can be improved. They will be what we choose to make them. You need the church; it needs you.

My study of other religions.—There are at least five great living religions in the world to-day. These religions count their devoted followers by the millions and even hundreds of millions. Mohammedans number about 219,000,000; Buddhists, 125,000,000; Hindus, 210,000,000; Confucianists, 301,000,000; and Christians, 1,030,000,000.[1]

These religions are spreading their beliefs, gaining their converts, building their churches, sending out their missionaries, and teaching from their sacred books in order to help men find spiritual rest and peace. They each have their strong and their weak points. As practiced and taught to-day, not one of these great religions can be said to be perfect. But the briefest comparison will reveal the amazing superiority of the Christian faith even as imperfectly practiced and administered. The major claims of each easily put Christianity in the fore.

Now that I am a grown man I am free to change my religious faith, if I can find a better one than that in which I have grown up. After calmly surveying the other great faiths I am more content to remain a Christian than before.

Mohammedanism is probably the strongest rival of Christianity. I am a Christian rather than a Mohammedan because the founder of Christianity is immeasurably better than the founder of Islam. Mohammed started out well enough but weakened toward the end and sank disappointingly into domestic indulgence by taking a dozen wives in the face of his own earlier declaration that no good Mohammedan should have more than four wives. Compare the character and life of Jesus with that of Mohammed. What a contrast! Jesus is the perfect Man. He is all that I can desire in a religious leader. I find no fault in him.

[1] *The World Almanac*, 1925.

I take the Bible for my guide rather than the Koran because its ideas of God, man, salvation, and the future hope move on a loftier level of ideas. The ethics of the Bible and of the Koran are not at all on the same level. The Koran makes war and the murder of non-Mohammedans a virtue. The Bible as interpreted by Jesus makes war, murder, and hate sinful. "Love your enemies," it commands.

I choose to be a Christian rather than a Buddhist because the Buddhist religion is vague, involved, and evasive. The individual soul neither survives nor wholly perishes. One passes from and into mortal life by an endless, wearisome chain of rebirths. One can believe almost anything about God, the world, and the soul and be a good Buddhist. In its ethical ideal it is pessimistic. Existence is sheer misery; the cause for misery is an incurable thirst for sense objects; the hope of relief lies along the stoical path of passionless detachment from sense appeals; and the heaven of bliss is to be sought in Nirvana, a kind of colorless existence of pure contemplation ending in something less than nothingness.

I am a Christian rather than a Hindu because the latter divides mankind into impossible castes that render community living almost impossible. Hinduism offers no kind of common bond of belief, faith, or worship; no common sacred book. Its ethical ideal is negative; to limit desire and withdraw from nature and seek future joy in a wearisome series of transmigrations ending in "Karma" is the Hindu goal of life. To be a good Hindu one must virtually crawl out of his skin and blot out the senses and live a shadowy astral life.

I am a Christian rather than a follower of the Jewish faith because the Jewish religion, though excellent in many parts, centers in petty rules and a slavish ritual. It looks to the past rather than to the future. It seeks salvation by prescribed works rather than by faith.

All other religions show at their center serious limitations and one-sided claims. Christianity, though not free from flaws as now taught and as practiced, is nevertheless in its major claims universal and complete. It meets squarely and adequately all essential human needs in

matters of religion and morals. Christianity offers a matchless Personality in the person of Jesus Christ, complete in character, snow-white in purity, perfect in poise and balance of personality. In breadth of sympathy and broad grasp of truth he is without a parallel. He is an unrivaled Mystic. Our loftiest thoughts know nothing better or finer in the realm of personality than that of Jesus of Nazareth, the Messiah of God.

After extended travel in Mohammedan, Hindu, Buddhist, and Confucian lands, and seeing the fruits of those faiths, I returned a positively ardent Christian. "By their fruits ye shall know them."

Instead of the miserable caste system of the Hindu, Jesus places the brotherhood of man; instead of Mohammedan hatred of all other religions, Jesus offers love of enemies; instead of Jewish rules and rituals, Jesus puts broad principles for the government of life; instead of Buddhist and Hindu transmigration of souls, Jesus offers personal salvation by a divine empowerment; and instead of Karma and Nirvana, Jesus holds out the ideal of the kingdom of God, set up first on earth by transforming the social order and then offering eternal fellowship with himself in the world beyond.

Since Confucianism is doubtfully a religion and is more nearly a collection of moral precepts, we need not consider it for the present purpose.

I am, and choose to remain, a Christian rather than to accept any other religion because Christianity offers me complete satisfaction for my moral and spiritual needs as no other. Look into these religions yourself. You should know something about the great religions of mankind.

Christianity is the most growing faith.—I believe mankind is so constituted in its essential nature that man must have some kind of religion to complete his growing, groping life. One cannot be wholly indifferent to all religious claims. There are religions in the world because human nature has always craved extranatural help in the management of its tempted life. It is as natural to respond to God as to the sun, and the soul warms up at the touch of holy fire as the body does at the touch of the sun's rays.

The question is often and frankly asked by young people,

thoughtful young people, "Can I be a Christian to-day, facing as I do a new world order, blazing with fresh discoveries controlled by a reconstructed social life and molded by a new scientific evaluation?"

You young friends who are the brightest and best, the intellectuals of your day, seem to press this question most. You seem to crave a religion for which you can have genuine intellectual respect. You very often find presented to you a type of Christianity which is fervent but which compromises you before the modern intelligence of the world, a type of interpretation of life which seems out of harmony with the best culture of our time. Hence you are often tempted to turn away in disgust from all forms of Christian expression and become a silent drifter. In that mood you cease to pray or worship. Spiritual values sink into forgetfulness or on to a lower level of worth.

It is unfair and unjust, both to the religion of Jesus Christ and to yourself, that this should happen. Face your religious problems squarely and see that the dynamic of Jesus' own life and conduct runs deeper than any and all creeds or annoying differences. Have patience to cut through to him. He can meet all scientific claims without suffering loss. No solid teaching of Jesus is obsolete, no claims of his are outlawed by modern science, no new ethics can move on without him.

There is a newer type of thinking about the fundamental Christian claims which others as modern as you, my young friends, have found, an interpretation that preserves for them their full intellectual integrity. This group of Christians find room for and essential agreement between the well-established claims of science and religion. They see the same great, good God moving in both the material and spiritual realms. They believe that the God of purpose expresses himself in what science calls natural law. Natural law is not an activity, it is only the name science has given to the universal force that works according to rule. This force that science comes upon everywhere, doing its work in a given orderly way, may be thought of as the purposive activity of God. Religion at this point goes a step further than science and interprets what science is content to call natural law.

The Christian's God of creative purpose may be perfectly related to the scientific process of evolution. Nature shows that it is permeated not only with life but change as well, and change that moves toward progress, hence some far-off goal. What or who but a personal One in the universe could make and maintain such an evolutionary purpose or process?

We talk much now about "natural consequences." I put my finger on the hot stove and burn it; pain sets in. I eat tainted food or breathe foul air or drink impure water, and sickness follows as a natural result. In other days people interpreted such facts in a different way. They believed that God went about in anger and inflicted such scourges as sickness, famines, and wars on people to punish them for particular sins committed. Evil deeds carry with them their own appropriate evil results.

The facts remain the same, but the interpretations are different. Men used to think—some still think—that God sends his Spirit and power upon a certain favored few, in some special, miraculous way, to empower them to do extraordinary things. Our modern way of looking at it makes it more intelligent and natural for us to think of God's active presence in all things—as alive as electricity, as all-present as the air, as powerful as gravitation. We call this the immanence of God.

In the social evaluation of human society one beholds the coming of the kingdom of God on earth as a new, divine social order among men where love, peace, and righteousness shall dwell. When I once see that I can think of my religion in this sort of intellectual harmony with other fields of knowledge, I have no good reason for being indifferent toward the Christian faith.

My Christian Experience

There are personal and practical reasons why I am a Christian. There are vast benefits that come to me personally in being a Christian. Only a few can be noted here.

Christ in practical experience.—When I turn to the great, busy, rushing world of work and pleasure, business and sport, politics and art, I see urgent reasons for being a

Christian—a dead-in-earnest Christian. The supremacy of Christianity among the religions of earth rests upon the verdict of life. Does it produce persons who live more nobly than followers of other religions?

Try to picture the effects of a Christless motive in this aggressive, machine-made, modern world we live in. The profoundest spiritual need of our day is the full release of the spirit and mind of Jesus, in factory and office, professions and trades. We need Jesus to show us how to deliver ourselves from our own burdens, the newborn evils of our own modern success.

We need a new breed of business men who will fearlessly and intelligently practice the Golden Rule in the modern market place. I know no other dynamic than that found in Jesus Christ which can release for us the enormous spiritual powers and positive working ideas and harmonized habits sufficient for our modern needs. What else can smother the devouring selfishness in men? What force but the compelling person of Jesus can drive avarice and greed out of business? What other force than his inner presence is equal to the task of keeping one steady in the vast tangle of modern temptations, stimulated by the most stupendous array of commercial amusements ever offered to the human race? Who is equal to these things but Christ? Who but the Christlike person can live the modern life without smashing defeat?

I am a Christian, then, because in Christianity I find Jesus Christ, the world's supreme Person, Teacher, Thinker, spiritual Helper, and Moral Ideal.

Jesus is not only "the Christ of the Indian road," he is also the Christ of the American highway. If we forsake Christ, we lose our idealism. If we forsake his way of life, we head straight back to the jungle, where might is the only law and mercy is unknown. We cannot maintain the best elements in modern civilization if we forsake the religion that has so powerfully stimulated them. To remain civilized we must keep Christ. To keep Christ we must each of us take him into our hearts and live like him. Let us, then, not cease being Christian.

Experience of fellowship in the Christian church.—The Christian church offers me the most bracing and helpful

fellowship. Christianity has given birth to the only organized institution committed to a program of saving all the world for the world's own sake and God's. No other institution sees so clearly the fundamental needs of mankind as the church. No other institution is so well organized and so devoted to the all-important task of purifying the world's thought and conduct as the church. Nothing in the whole range of our human struggle matters so much as the business of leading men into the more abundant life of the Christ.

The church has its faults. It is often narrowly sectarian, frightfully divided, and exasperatingly conservative. It sometimes permits itself to be intimidated by the rich pewholders. But after all has been said in just criticism of the Christian church, it nevertheless fights with courage and intelligence the battles of the unfortunate weak against the unscrupulous strong. It carries on its heart the crushing problems of the world. No other institution collects such large sums of money or sends out such trained and consecrated groups of workers as the Christian church into all the dark corners of the wide, wide world where backward peoples grope in inky darkness. For what purpose? To make them over into the likeness of Jesus. The Christian churches of America gave last year to carry on Christ's work more than $600,000,000.[1]

Here, then, is a kind of fellowship, conscious of a common Christ, bound by a common tie of discipleship, filled by a common hope of a better world, aiming toward a common objective, the building of the kingdom of God; bound in a common faith, the faith in God as revealed in Jesus Christ. An extraordinary fellowship of believers it is.

In our humdrum moments we are apt to think of the church as a merely human institution. The machine by which it is administered may be so treated, but the church ideal has something divine about it, not just in the way of a deposit of a body of sacred truth, but rather in that it is permeated with an indwelling spirit which is the spirit of Jesus Christ.

When we get into the *spirit* of the church we share in its unique life, its vitalizing message, its spiritual worship, its

[1] *The World Almanac*, 1925.

divine authority, its ethical excellence, its unique Book, its central Personality, and its eternal life.

By its worship program the church brings the eternal into our earthly horizon; by its fresh appeals to the stimulating character of Jesus it renews our fainting spirits; by its teaching of the Golden Rule it softens our pagan business methods; by its protests against injustice to the weaker brother it radiates a new sympathy in the social order; and by its fervent work and prayers for the coming of the kingdom of God upon the earth the church lifts our horizon so that we think about the needs of the whole human race. The church must, of course, plan its worship and ministry to meet our modern needs and not be content to go along the age-worn ecclesiastical ruts.

This Christian fellowship in the church is bound together by the ties of love—a love more than earthly in its quality.

The church fellowship, where it is at all ideal, ennobles our fellowship with those we love; it will enrich fellowship with all who follow our Christ; it will socialize our common life, and it will mean a holy fellowship with the great souls of all ages and perchance souls of other worlds.

There are earnest young people who sometimes say to me in all sincerity, "I believe in Christianity but not in Churchianity." No doubt this is meant to approve the life and teachings of Jesus and to condemn the mistaken loyalty which makes of the local church an end in itself. But there lurks here a menace to our faith in that no amount of devotion to Christianity is highly successful without steady loyalty to the church, for the two go hand in hand. It would be like saying, "I will be loyal to education, but I don't care for schools;" or, "I am loyal to laws but not to courts of law;" or, "I believe in the family but not in homes." Of course, not all of Christianity is confined in churches, but without the organized churches the Christian religion would soon fade out of men's loyalty. The church with all its faults is the best instrument Christ has in the world for carrying on the work and message of the Christ. I am a Christian because of the rich, reverent, social, humanitarian fellowship of the Christian church.

Experiencing the best in religion.—I am a Christian because I must be tied up with what I believe in as the best that there is. I must experience the fullest, freshest religious life. Good, rugged, whole-hearted belief in the things of Christ is the best of Christian experience. We must believe with our whole self if we are to make progress in spiritual things and in richer, fuller living.

But how may I know that I am such a Christian—that I am a Christian at all?

To begin, let us say that a Christian is one who believes in, learns from, and follows after Christ. We must not merely believe and accept the facts written concerning Jesus, but rather believe stoutly in his way of life, follow his example, live in his strength, and adopt his attitude of mind toward life as a whole. This is more—much more—than mere intellectual acceptance of Jesus' statements; it is *commitment,* soul and body, to his manner of life.

But if I am not a Christian and wish to become one, how do I begin? I must begin by doing such things as I have reason to believe Jesus would do were he in my place. That is simple but sometimes very difficult. But there is no short cut. I have begun the Christian life when I have started in seriously to live in Jesus' way.

How do I know what Jesus' way of life really is?

I can learn his way of life by studying his own words, deeds, and attitudes as recorded in the Gospels and try to carry them out in their essential spirit, in the modern world in which I live. I do not slavishly copy Jesus or try to repeat his words and deeds, but I must catch his spirit of life—love, loyalty, and purpose.

When I firmly believe in him, give myself over in mastery to him, truly love his ideal of manhood, and commit my will to his will, I am a Christian. Other things I may acquire that are valuable and important to a good life, but these things are central. Try it for yourself; it works.

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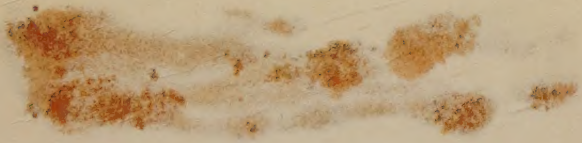

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